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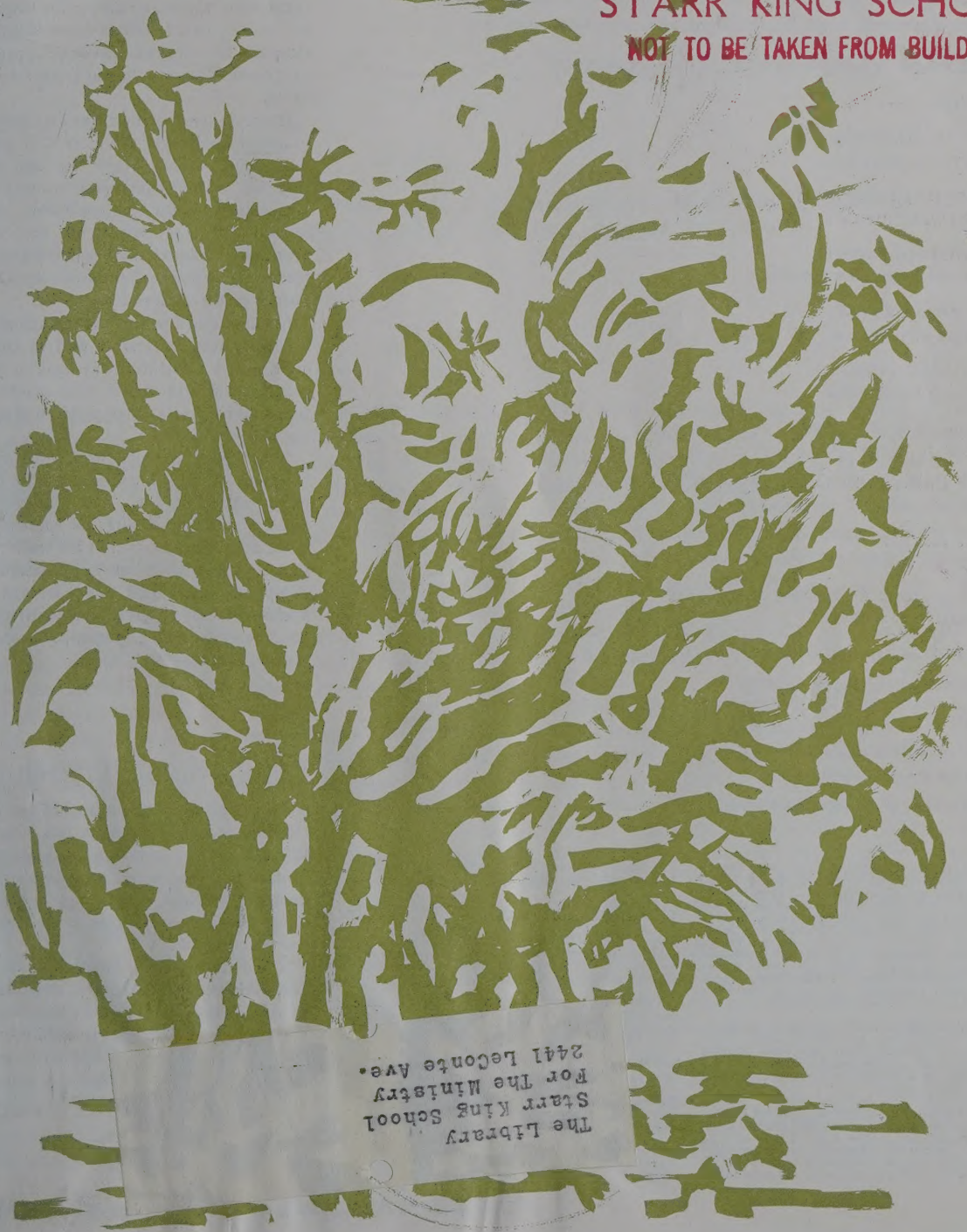

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MID-SUMMER, 1961

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Open Forum

Anticipation to Anger

To the Editors: . . . I opened my sprightly, green-backed *Unitarian Register and Universalist Leader* [for May] with real excitement, for after reading the *Register* for many years, I looked forward to the sampling of changes in flavor or approach that consolidation with the *Leader* would bring.

However, anticipation quickly changed to distress and anger as I read R. B. Johnson's "Old Home Week on the New Frontier." If UFSJ reporting means partisan propaganda for "the registrants (who) seemed fully at home on the New Frontier," I request that you relegate all future UFSJ material to either the Open Forum or the editorial page.

I believe that I belong to a church which welcomes Republicans as well as Democrats, and I think the next issue of your magazine should refute this article, its title, and its clearly stated partisan support for the New Frontier.

If the UFSJ conducts workshops where "the senator, frankly partisan for the Kennedy administration, was interrupted again and again during his speech and given a standing ovation at the end," they should print their own jubilation in pamphlets distributed at their own expense—and not be given the privilege of your feature article pages.—WILLIAM E. MARTIN, *Canoga Park, Calif.*

For a Dynamic Liberalism

To the Editors: The results of the May elections are not known [at this writing]. What is known is that all too often in democratically operated organizations, the tendency is to sink back into an unhealthy complacency once the officers and boards have been elected.

If Unitarians and Universalists are to avoid this serious weakness . . . all members of all churches should firmly resolve that they will assume equal responsibility with the officers and board members to make liberalism on this continent a dynamic movement. . . .—REV. KENNETH C. WALKER, *Bloomington, Ill.*

(Continued on page 20)

CLIFTON G. HOFFMAN:

On Trial in Mississippi

Freedom Riders Apply Moral Test

Firsthand report of trial shows basis for sentencing of twenty-seven Freedom Riders.

On a pleasant Friday afternoon, May 26, 1961, there was a mood of controlled, yet deadly, seriousness in the foyer of the rather new municipal court building in Jackson, Mississippi. A rapidly growing knot of reporters, representing papers in London, Paris, and Australia as well as many parts of the United States, was waiting to be admitted to the courtroom.

Inside, police officers from Jackson and Vicksburg, Mississippi, were being briefed on their duties. They came out, grim-faced, about fifteen or twenty minutes before the trial was to start. They threaded their way through the cluster of newsmen and took up their posts in the building or out on the streets.

In a police car in front of the building were two beautiful German shepherd dogs. A few weeks previously, when several Negro youths had been tried for staging "read-ins" in the Jackson library, a group of Negroes standing across the street had applauded as the youths filed into the court building. The dogs were loosed on the group and several persons were bitten.

Mayor Allen Thompson of Jackson had indicated that no mob violence would be tolerated by either whites or Negroes. The presence of the dogs proved he was serious. Happily, there was no occasion for their being loosed that Friday afternoon.

The serious mood continued with us as we went into the courtroom a little before four o'clock, when court was scheduled to begin. Back of the rail, the courtroom was divided by an aisle. To the right, the seats were closely packed with reporters, white men and a few women. The left section was about half filled with Negro observers. The front half was being kept vacant for the defendants. Inside the rail, the prosecution had a battery of four attorneys; a number of other local lawyers who had been granted the courtesy were seated with them. On the opposite side was the defendants' four-lawyer battery, including a local attorney, Jack Young, a Negro.

Soon the defendants entered: twenty-seven of them. First, the two white students, Freedom Riders, were seated inside the rail on the right-hand side. Then the twenty-five Negroes, escorted by police, were seated on the left-hand side of the courtroom in the seats left empty for them.

Municipal Judge James L. Spencer entered, and court began its session. A humorous incident developed out of the early maneuvers. The defense asked that all defendants be seated behind them on the left-hand side of the courtroom. The prosecuting attorney, Jack Travis, Jr., told the two white students to move their seats inside the rail to the left-hand side. Next the defense attorneys asked that the seven witnesses be seated inside the rail. Permission was granted, and six Negroes came through the swinging door to sit just inside the rail. One of the white students remained there. Since there was no further room, the other one went back of the rail and sat with the main body of the defendants. Thus the courtroom integration which the prosecuting attorney had sought to preclude was achieved.

The first witness was Captain J. L. Ray, arresting officer at the bus station. Although the defendants had been charged with three violations, two charges had been dropped. The prosecution now sought only to prove a

breach of the peace. Penalty for such an offense is sixty days in jail and/or $200 fine. The prosecution announced it was asking only the $200 fine, with a suspension of the sixty days' sentence.

Captain Ray testified under direct examination that he had met the busses after having been warned of their coming through a number of channels, including the local press. When he asked the bus riders to move on, he testified, they neither obeyed him nor replied. He then placed them under arrest, on charges of inciting to riot, breach of the peace, and refusing to obey a police officer.

It was evident from his testimony, as it was from reporting in the newspapers, that Mississippi had learned a lesson from the tragic violence at Anniston, Birmingham, and Montgomery, Alabama. Police in Mississippi had kept control of the situation and preserved their promise to tolerate no violence.

Cross-examination of the prosecution's only witness, Captain Ray, made it clear that Mississippi expected people who came within her borders to live as Mississippians live in racial segregation. Any attempt to test Mississippi's pattern of life represented a breach of the peace in itself, whether tested by interstate passengers on a bus or otherwise. Captain Ray testified clearly that there had been no disturbance, no insolence on the part of the defendants or of the other people in the bus station.

The first witness for the defense was the Reverend James M. Lawson, Jr., a Methodist minister of Nashville, Tennessee. Then the defense called the Reverend C. T. Vivian, a Baptist minister of Nashville, and James Farmer, the national executive director of the Congress of Racial Equality (CORE).

Earlier that day, I had learned from Richard Haley, field secretary for CORE, that the initial busloads of Freedom Riders were all members of CORE and sponsored by that organization. In Charlotte, North Carolina, one of the Negro members had been arrested for having his shoes shined in a white barber shop, but he was later acquitted on the ground that the shop was part of the facilities available for use by interstate passengers.

The first Freedom Riders had come through Virginia, North Carolina, South Carolina, and Georgia, before meeting their first violence in Anniston. After more violence in Birmingham, a number of members of the group were jailed. Then, with Justice Department escort, they all were placed on a plane to New Orleans.

Members of the Southern Christian Leadership Conference met in Nashville to discuss the Freedom Riders' project. They decided it should be continued, and a party of them started for Birmingham to take up the trail from there to New Orleans.

Members of the second group were met at the Birmingham city limits by police, who took them into protective custody. After a day or two, they were taken to the Alabama-Tennessee state line and unloaded into Tennessee.

From there they found train transportation back to Birmingham. After some delay in an attempt to find someone to drive the busses, they set out again for New Orleans via Jackson. The violence which occurred at Montgomery to interrupt their trip was well publicized. The group finally found protection and the inspiration of a great religious faith. They started out once more in two busses, on what they thought were regularly scheduled trips. They discovered that the busses were to be escorted by Alabama National Guardsmen to the Mississippi line and turned over there to Mississippi National Guardsmen. One bus never made a rest stop from Montgomery to Jackson, although requests for stops were made frequently. The other made one unscheduled stop in a little gas station en route. Both busses ignored Meridian, which was the regularly scheduled stop.

They came into Jackson with police cars both before and behind. In the busses were National Guardsmen with fixed bayonets, newsmen, and the Freedom Riders. Besides Mr. Farmer, only one or two others were members of CORE. The others were associated with the Southern Christian Leadership Conference.

No longer a CORE project, the Freedom Riders had begun to include other young Negroes interested in nonviolent action. Through such methods they hoped to express the imperative need to witness for human brotherhood as a significant part of the Christian faith.

The first bus stopped in Jackson at the Trailways bus station. Captain Ray and his men were there waiting for them. The Mississippi guardsmen alighted from the bus first. They formed a kind of passageway—a "funnel," suggested one news reporter who saw the event. Newsmen followed the guardsmen. Then came the passengers, who were eager to reach the restrooms in the station. They moved single file down the "funnel."

The colored waiting room, as all the defendant witnesses testified, had a sign "Out Of Order" on its door. They went beyond to the white waiting room. Captain Ray followed them. Those who were not in the restrooms he asked to move on. When they didn't, he told them they were under arrest.

He then went into the restroom. There he found others. He told them to move on. Mr. Lawson, to the discomfiture of the Jackson attorneys and the great delight of court observers, testified that he couldn't move on; it would have been too embarrassing! Captain Ray herded his charges out of the restroom and all of the Freedom Rider occupants of the first bus were escorted to the paddy wagon and taken off to jail.

Much the same procedure took place after the second bus arrived a few moments later. All four witnesses, both

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The Reverend Clifton G. Hoffman is executive secretary of the Thomas Jefferson Unitarian Council. He covered the Freedom Riders' trial as a special correspondent for the Register and Leader.

for the prosecution and the defense, testified that there had been no signs of disturbance, or offense either given or received, on the part of anybody in the bus station.

The final argument by the defense underlined once again that here in the courtroom a way of life was on trial. Wiley Branton, a white attorney of Pine Bluff, Arkansas, who has been active in civil rights cases in that state and throughout the South, put it to the judge directly. He reminded the judge that he, on taking office, had sworn to uphold the Constitution of the United States and that in this courtroom the responsibility for upholding the Constitution was being placed squarely in his hands.

In his verdict of guilty, Judge Spencer saw fit to uphold the way of life in Mississippi, buttressed as it has been by state laws to sustain it against the erosion of enlightenment and world responsibility. He ignored the plea of the defense that any rider on a Trailways bus who has purchased a ticket on an interstate basis has the right to expect to be able to use the full facilities the company has supplied. He also ignored the testimony that there had been no obvious disturbance of the peace.

Most of the Negroes have chosen to work out their sentences. This is one more step along the way of their Christian witness. It is possible that appeal of the case to higher courts—eventually the Supreme Court—would provide the legal test of the Mississippi laws which must come. Instead, the Freedom Riders chose to apply the moral test.

JOHN W. CYRUS:

The Pattern of Subversion

Fears and Division Are Greatest Dangers

Real subversion is based on the alienation of individuals in society.

Real subversion of a nation is something that happens, finally, in you or me. It is not what somebody else thinks or says or does. I do not have to die because someone says, "Drop dead." You do not have to become a secret revolutionist because someone tells you your government is wrong. You do not have to believe your neighbor is a villain and a liar because someone tells you so.

Real subversion is the fragmentation of society. More particularly, it is the fragmentation of the concept of society until, in the minds of individuals, there is no society: there is no real trust and no real communication between men. When we hear and only doubt, when we speak and are only doubted, that is real subversion.

Real religion and real education stand against real subversion with hands joined. Real religion tries to make real a brotherhood of man; education tries to build a community of intelligence. Both of them nourish the idea and reality of a human society; the erosion of that idea and reality must, therefore, evoke their concern.

What is the pattern of subversion? What elements take possession of us when we become alien in our own society and distrustful of every other person? I want to propose four elements of subversion. The first is the big fear, our preoccupation, consciously or subconsciously, by a belief in some enormous threat to our society. The thing we fear, imagined or not, must be mysterious, immeasurable, unreachable, and invisible—with power of influence and action that we do not understand. For many of us the big fear is the internal threat of Communism. We see Communist influence as a mysterious, immeasurable, unreachable, invisible, and potent infiltration into American institutions.

Here many people may disagree with me, for I do not believe in this vast danger. I do not believe Communism

has seriously infiltrated the schools, the churches, the army, the labor unions, the Negro community, the federal government, and the highest levels of business management. Its hour was short. Its basic immorality was its secrecy, and its followers had to go into spiritual hiding. Although the atmosphere of conspiracy is attractive to some, its appeal is limited. The authoritarian character of Communism could not survive in the free classroom, in the open market of ideas. Its bid to divide the American mind —to cultivate fear of a huge American fascist plot—failed.

Whether my judgment is right, it is true that fear of an internal Communist danger is widely cultivated. Also, it is cultivated without clear evidence. Although we are told authoritatively that internal Communism is a great threat to society, the facts are hard to come by. Recently our local chief of police, for example, told his men that we all know there is a lot of Communism in the schools. Do we all know it? Does he know it? What does he know? Something?

The truth, I think, is that we *need* to fear an internal Communist threat. We need to because we have established an external Communist threat. We can see, very clearly, the danger of a war with Russia. A visible, enormous power with a very different political and social structure from ours has made an energetic, ruthless, and successful bid for wide influence in the world. We cannot get at such a danger. We cannot change it, kill it, or, apparently, reach agreements with it.

The condition called cold war cannot be dispelled but is a stubborn and threatening fact of colossal proportions out there, outside. To deal with the psychological burden of our persistent and well-founded fear, we internalize this external threat; we feel we must find it in our midst and attack it.

The second element in the pattern of subversion is the division of the great middle political majority in America. I do not mean the American middle class. I mean the many Americans who vote the two established party tickets. More specifically I mean the splitting of this large voting majority into conservative and liberal segments, which do not have a common cause and cannot understand each other politically.

The destructive division begins when we measure political opinion only with reference to its extremes: the reactionary right and the revolutionary left. It is as though we thought the great middle was a mixture of both poles, a confused realm of half truths and half lies, unstable, docile, and ignorant. It is as though we supposed the real vitality and real originality of American politics did not come from this great majority middle ground, which I believe is exactly its source.

With such mistaken orientation toward the extremes of American political thinking, we define liberal opinion according to its distance from the left and conservative opinion according to its distance from the right. In truth, liberal and conservative in politics ought to be defined in relation to each other, and to the great basic American traditions of freedom to which they are both loyal. An editorial in the March issue of *The Unitarian Register* begins with this paragraph:

> *"One of the distressing phenomena of modern life is the loneliness of the political middle. Extreme right wing and extreme left wing invariably claim a monopoly of virtue and truth. Black challenges white and there is no other color or shade in the spectrum . . . except where the vast majority finds itself, including those who bear political responsibility."*

The middle is not a corruption and mixture of the extremes; the extremes are pathological expressions of the middle.

A great American literary critic, author, and editor died recently. He had said that his lifetime calling was to "pass on sound values to the reading public." That is an expression of a true conservatism. A liberal conception of his job might be to disclose new literary values to the reading public. The comparison will serve in politics. I regret that the John Birch Society is characterized as ultraconservative. It is, I should say, not ultraconservative, but ultradestructive.

Liberals should not so often be regarded as feeling a secret attraction to the far left in politics. Liberals sometimes are found voting with conservatives, not according to a dogmatic scheme of political belief, but according to their judgment. Conservatives also can be found voting with liberals, not because that are disloyal to conservatism, but because they too vote by their judgment. The great American political force ought to accommodate a wide range of political views and be able to maintain a continuous and open exchange without charges of treason and reaction. If it cannot, we are subverted.

A third element in the pattern of subversion is the fear of ideas, the fear of thought. Certain ideas represent the big fear that preoccupies us. Such ideas might include the class struggle, for example, or the materialistic interpretation of history, atheism, or capitalist imperialism. Such ideas are endowed with the danger we have learned to feel for the entire system in which they have their place.

All ideas we recognize as different from our own evoke in us a sense of challenge or even threat. We are afraid they may convince us. Are our own ideas of politics, religion, or economics really adequate? All intellectual inquiry carries with it the possibility that our ideas may be modified, if not displaced or destroyed. Ideas advanced by able men have a certain life and strength, a degree of power.

The Reverend John W. Cyrus is minister of The First Unitarian Church of Milwaukee, Wisconsin. This article is adapted from one of his sermons.

Some of us believe that the only way to deal with the threat of ideas is to examine them in an open encounter, to look at them thoroughly and minutely. Others believe in following the opposite course—not to examine ideas but, indeed, to suppress them or to look at them only through a strong emotional bias against them. What none of us do is just leave them alone.

The more we fear new ideas, the more we are inclined to fear our own. Then we doubt that our own have sufficient vitality to stand up against the others. It seems easy for us to fear that our ideas will not stand up in other men's minds against the threatening ideas that challenge them. Thus, if Communist philosophy challenges the free market of ideas we believe in, perhaps the free man has neither the vitality nor ability to resist it.

It is easy to tell ourselves that it is not own conversion to new ideas which we fear, but other men's. Then we are ready to protect others from the danger of ideas which we ourselves fear. Of course, we do not go through so logical or intellectual a process as this. The point is that at the moment we begin to protect each other against the impact of certain ideas, by discouraging any open encounter with them, we already have destroyed the free intellectual market in which we profess belief. We fight thought, not with thought, but with the fear of thought.

The House Un-American Activities Committee is an organized political expression of the fear of ideas. As our own doubt of the vitality of other men's minds increases, our support of such an investigative committee becomes more necessary to us. It wants to protect us from the ideas we fear. Therefore, it is good. But when we yield up our power of free thought, even a little, we yield up our glory also.

The final element in the pattern of subversion is distrust of ourselves, not merely of our own minds, but of our own direct impressions of each other. Our normal esteem of others and our basic affections toward each other are included.

Robert Welch, the founder of the John Birch Society, tells us, "The secret Communist looks and acts just like anybody else, only more so." One of his prime suspects, he says, was "one of the nicest men you ever met. Most of them are." Ordinarily this is the way we describe someone we like and trust, but not if we are possessed by the big fear.

Mr. Welch has been described as "an affable man who smiles easily and exhibits in his writings a sense of humor, love of poetry and wide knowledge of history and literature." Add to that that he was a director of the National Association of Manufacturers and that he studied law at Harvard, and you have in him, by his own measure, the most likely suspect of all. How better to subvert a society than by pressing the subversive ideas of Communism in complete secrecy, while expounding the subversive ideas of a reactionary patriotism in public?

Mr. Welch's description of a hidden Communist recalls the slogan which was current here a year or two ago after the abduction and murder of a child: "Beware the friendly stranger." It is easy to transpose this into "Beware the friendly friend," or just "Beware your friend." This is what the Salem witch hunts came to and what real subversion comes to in the end. If the only way to discover the enemy is by some second sight which you and I do not possess, we live in the utmost danger. Then Mr. Welch can make his claim that the internal threat is the greatest one and the external threat negligible.

It is not that we ought to have enough confidence in our own judgment to hunt out hidden Communists by ourselves. On the contrary, we ought to have enough confidence in our own judgment not to hunt for Communists at all.

More sacred to us than religion, more sacred than the state, is the person. Real subversion, whether it proceeds from right or left, destroys the world of persons. It justifies the defamation, torture, and killing of the person, but first it annihilates the person in our own minds. Label a person, and you partly destroy him. He is no longer a person, for he is no longer a mystery. When you label another, you assume the anti-label, and thus you become less a person yourself. In this way the human world dies.

The great privilege of our lives is to face each other in self-respect. As whole persons, we should be able to make our feelings and thoughts known without fear, to see and be seen, to speak and hear. Whether we can achieve the maturity to do this is often doubtful, but it is one of the fruits of real religion and of free education—and of America's intended form of society. As Thomas Jefferson said, such society "restores the free right to the unbounded exercise of reason and freedom of opinion." No system of ideas can subvert us; we can only subvert ourselves.

HOLY ORDERS

You, locked up in a box of unknowing
With hinges of platitudes
And hasp of credulity,
Counsel?

Wait a little while.
Grow toward that love which is empathy,
Toward wisdom wrung from experience,
Learn tolerance which is humility.
After attainment, teach love
But only when you comprehend
Its countless truths.
I counsel you.

MARION SHERWOOD KINGSTON

ROBERT B. JOHNSON:

We Meet to Organize

Delegates 'Wax Eloquent Over a Comma'

Elections, debates, and discussions of a new denomination's problems prove exciting fare in Boston as thirteen hundred gather.

That Unitarians and Universalists would merge was settled. That much at least had been decided by concurrent votes of both organizations' governing bodies in Boston in 1960. There they had committed themselves "irrevocably" to consolidation and had adopted a constitutional framework for their union.

But how the consolidated organization would be administered, and under what leadership, was still an open question as first delegates to the organizing meeting of the Unitarian Universalist Association gathered in Boston, May 11 through 13.

Before the delegates for decision were issues that would determine the nature of the Unitarian Universalist Association for many years. In numbers that reduced the facilities of Boston's largest convention hall to standing room only, the delegates came to elect first officers, trustees, and members of four key standing committees. They also came to present their opinions on the reports of interim committees on consolidation which had prepared detailed plans for the administration of the new organization.

Individuals, churches, and regional groups had discussed the 119-page "Report of the Co-ordinating Committee on Consolidation and the Reports and Recommendations of the Five Interim Committees" for several months. Since January they had been barraged with material, speeches, and articles by one or the other of the two candidates for election as president of the new UUA. *Ad hoc* committees for the election of particular trustees worked steadily throughout the spring. Laymen, ministers, and members of continental staffs formed special committees and issued reports and recommendations on various aspects of the interim committees' reports.

To an outsider, one unfamiliar with the process by which these two associations of free churches governed their affairs, the debates may have seemed secondary to the central problem of merger. A constitution had been adopted in 1960 and it could not be amended at this meeting. But to the first delegates it was the constitution, if anything, that was secondary. The debates which reached their climax in the Boston meetings were the foundations of an unwritten constitution for the Unitarian Universalist Association, one which in the end would be probably more significant to the day-by-day operations than any written set of articles, amendments, and bylaws.

In this spirit, more than thirteen hundred delegates identifying themselves as Universalist, Unitarian, or Unitarian Universalist came from parishes, fellowships, societies, congregations, or churches throughout the United States and Canada. As they entered the conference center at the Hotel Bradford, they found ready tables of literature urging their support of a particular candidate. Elsewhere there were piles of broadsides and leaflets with titles such as "Toward Bureaucracy?" "Why the Delegates May and Should Add Amending Paragraphs to the Reports of Committees Three and Four," "Proposal for a Council of Adult Programs," or "Why Unitarian Service Committee, Inc., Autonomy."

If a delegate was confused by all this, he had only to wander up to the mezzanine, register, and receive a yellow name card with its tell-tale "Delegate" ribbon. Immediately he was surrounded by personable young campaigners soliciting his vote for their favorite. He was invited to receptions to meet the candidates or to campaign head-

quarters in hotel rooms to pick up additional literature. He was pulled into clusters of other delegates eager to give him their opinions on the reports of the interim committees. He was asked to support amendments to general resolutions that would come before the assembly.

Whether the discussions assisted the individual delegates or changed any votes is unclear. But certainly they broke any ice which may have been cooling the beginning of the meetings and made each delegate, whatever his previous affiliation, part of a united body deciding problems common to all.

If the delegate could break away from the discussion groups long enough to check his program, he saw that a full week of meetings was planned for him. Thursday, May 10, through Sunday was almost entirely devoted to business meetings, discussion groups, or reports on the work of the Unitarian Universalist Association. Earlier, Wednesday meetings were scheduled for the Unitarian and Universalist ministers' associations, the religious education directors, and the women's organizations. Finally, on Monday, meetings were scheduled for autonomous organizations such as the Unitarian and Universalist Historical Societies, the Unitarian Fellowship for Social Justice, the Unitarian Service Committee, Inc., the Unitarian Christian Fellowship, and the Liberal Religious Peace Fellowship.

From the complex of scheduled meetings, and in the numerous unofficial discussions, a handful of issues arose which seemed of major importance to the assembly.

First was the election. Dr. Dana McLean Greeley, president of the American Unitarian Association, had been nominated by a joint committee of Unitarians and Universalists and had received the approval of the Board of Directors of the AUA. The Board of Trustees of The Universalist Church of America, however, was unwilling to accept an incumbent as nominee for president of the new association and suggested Dr. William B. Rice, minister of the Unitarian Society of Wellesley Hills, Massachusetts, and chairman of the Joint Merger Commission which planned the consolidation. The two boards agreed to place both names in nomination and a four-month campaign followed.

In addition, delegates were asked to elect twenty trustees from a list of twenty-nine nominated. With the exception of the Nominating Committee, committee positions were uncontested.

Second was a group of issues which came to be included under the general title, "Regionalism." The Interim Committee on Regional Organization recommended the establishment of "districts," each including about fifty congregations and employing a full-time executive director. It further recommended the establishment of seven "regional service centers" to be financed and staffed by the continental organization and to provide specialized services in fund raising, religious education, and extension directly to the churches in consultation with the districts.

To many of the delegates those proposals indicated an unwarranted trend toward centralization of the denomination. A "Memorandum to First Delegates" from Dr. Thaddeus B. Clark, minister of the Unitarian church of St. Louis, Missouri, and the Rev. Ross Allen Weston, minister of the Unitarian Church of Evanston, Illinois, stated:

"The report of Committee Four substitutes for the regions recognized by the constitution a system of regional service centers which are only field staffs of the centralized continental organization, supplemented by a powerless advisory council, and a system of diluted and dispersed districts which are too limited in function to be equivalent to the present regions and too restrictive in size and strength to formulate effective programs. It is conceivable that the system . . . might be acceptable and serviceable for some parts of the country. For many, it is an inadequate replacement for the present effective means of Unitarians and Universalists to advance the cause of liberal religion in the context of local needs."

The Clark-Weston memorandum recommended amendment of Committee Four's report to allow recognition of voluntary regional organizations and to permit them to perform the functions of regional service centers.

A third set of issues focused on the report of Interim Committee Three on Fund Raising. The report recommended the establishment of a central fund raising committee of fifteen persons responsible to the UUA Board of Trustees. Another committee of fifteen persons, also responsible to the Board of Trustees, would allocate funds received. A conflict arose between the reports of Committee Three and those of Committee Two on Mode of Organization. Committee Two recommended appointment of the two finance committees by the Board of Trustees. Committee Three recommended their election by the General Assembly.

Denominational finances were one of the most hotly contested issues during the presidential campaign. Charges that "with the AUA the delegates and the churches have never received full financial information" were countered with lengthy reports on the disbursement of capital assets and development fund moneys. The unscheduled length of the Unitarian Development Fund campaign and the launching of the Universalist Development Fund made the problem of financial support of the UUA a matter of concern for every delegate.

Of particular concern to Unitarian and Universalist clergymen was the report of Interim Committee Five on the Ministry. In a detailed twenty-three-page report, the committee presented recommendations for ministerial fellowshipping, settlement, ordination, pensions, insurance, and welfare funds. The recommendations, if approved,

Delegates discuss issues arising from committee recommendations, vote consolidation, and elect officers.

would determine the standards, obligations, and rights of profession, and thus were among the most discussed items on the agenda.

A fifth issue developed from the report of Committee Two on Mode of Organization in which the Unitarian Service Committee, Inc., independently incorporated since 1948, was "encouraged to come within the departmental organization of the association." An internal service committee was standard in Universalist practice, and Committee Two stated that "we unanimously feel that there should be but one program and that it should be incorporated into the central planning and operations of the denomination, enjoying departmental status."

The proposal produced a quick response from the Unitarian Service Committee. Twenty days after Committee Two's report was released, the Unitarian Service Committee's Board of Directors issued a statement titled "Why Autonomy?" The statement said that a separate corporation could draw on government, foundation, and private funds not available to an agency under sectarian control; that "non-Unitarian volunteers became more generally available when the Committee was no longer under sectarian control;" that individuals in projects were more willing to accept the services of a non-sectarian agency; and that "From the very moment of the Committee's incorporation, more money was raised for both USC, Inc., and the United Unitarian Appeal than had been raised for either agency prior to 1948."

The Unitarian Service Committee statement was followed shortly by one from the Universalist Service Committee which included many of the same points the earlier statement raised. "In the conduct of its program," the statement said, "the Universalist Service Committee adheres strictly to a non-sectarian approach, meeting the needs of persons regardless of race, nationality, or creed. Voluntary service units organized by the committee are composed of persons from all backgrounds, religious as well as racial or national.... Because of our need-not-creed policy and because of our ability to stretch the service dollar, the program is receiving growing support from non-Universalist sources.... We are convinced that a service program carrying the name of our denomination and operating under its sponsorship and control could and would be as non-sectarian in character as any service program carrying our name and operating under the control of an outside corporation."

Finally there were the general resolutions on public matters, to be discussed by the assembly in its last session on Saturday. The Joint Business Committee selected eight from among those submitted by churches for presentation to the meeting. Others could be presented from the floor if two-thirds of the delegates voted for admission.

Formal consolidation of the two denominations was accomplished quickly during the opening business sessions Thursday afternoon. Delegates were called to order in the ballroom of the Hotel Bradford by the Rev. William Jenkins, president of the newly formed Unitarian-Universalist Ministers' Association. Dr. Robert Killam, minister of the First Unitarian Church of Cleveland, Ohio, was elected presiding officer and Mrs. J. Russell Bowman, lone nominee for UUA secretary, was elected secretary for the meetings. After an agenda and rules of procedure were adopted, the Rev. Ross A. Weston, chairman of the business committee, moved that the meeting adopt the constitution and bylaws of the Unitarian Universalist Association—the formal act of consolidation.

A standing vote was taken. There were about a dozen noes. Dr. Killam then called for a motion that the vote be made unanimous and this also passed, but with additional dissenters. When voices from the floor cried "point of order," "railroading," and "You can't vote it unanimous if it wasn't," Dr. Killam ruled that the vote was "overwhelming." His ruling was accepted with cheers and applause from the floor.

Following the formal vote on consolidation, the meeting moved immediately to the election. Speakers representing both candidates, as well as the candidates themselves, were heard, and the delegates proceeded to vote.

The results of the presidential race were announced at a banquet that evening. Mrs. Bowman rose before the hall in which delegates were crowded shoulder to shoulder and began to read the results. As she indicated that Dr. Greeley had won the election by a margin of about one hundred fifty votes, she was interrupted first by cries of "louder," then by cheers. Dr. Greeley strode to the microphone.

"I appreciate profoundly the privilege and challenge that are extended to me by the vote of Unitarians and Universalists for the presidency of this single new religious denomination," he said. "I pray that the new-formed larger association may be motivated and animated by a dynamic devotion to freedom and truth.

"I have always liked Bill Rice, but I have never learned to love him so much as I have in the past three or four weeks when we have been almost constant traveling companions... I hope we can work together to secure the future of our great organization."

Dr. Rice then spoke. "I pledge you my wholehearted support," he stated. "I find for me new vistas are opening,

and I hope there may be a peculiar way in which I can continue to serve our great cause and fellowship."

Final results of the election were announced at the next day's business sessions. Persons elected to uncontested offices were Dr. Marshall E. Dimock, moderator; Lawrence G. Brooks and Dr. Carleton M. Fisher, vice-presidents; Mrs. J. Russell Bowman, secretary; and Wilson C. Piper, treasurer.

In the contested elections Dr. Greeley received 1135 votes and Dr. Rice received 980. Elected to the Board of Trustees for two-year terms were Mrs. Paul H. Caskey, Mrs. A. Powell Davies, G. Peter Fleck, the Rev. Richard Henry, Sidney P. Lathrop, Arthur K. Litchfield, the Rev. Earle T. McKinney, Dr. Carl H. Olson, Edward B. Ratcliffe, and Alan F. Sawyer, Sr. Elected for four-year terms were Dr. Carl A. Bays, Lincoln P. Bloomfield, Mrs. Guy W. Briggs, Joseph L. Fisher, Dr. Harmon M. Gehr, Nicholas H. Greene, Dr. Donald S. Harrington, William B. Norris, Dr. Robert Raible, and Dr. Clinton L. Scott. In a contested election for four-year terms on the nominating committee, persons elected were Mrs. Charles S. Bolster, the Rev. William E. Gardner, Leon K. Johnson, Robert F. Lewis, Sr., Russell W. Lockwood, and Mrs. Elbert R. Rice, Jr.

With the excitement of the election behind them, delegates turned to the task of analysis and discussion of the reports of the interim committees on consolidation. Friday morning, they divided into small discussion groups and formulated recommendations for presentation to the assembly.

As the delegates reconvened that afternoon it was clear they were ready for a long session. The discussion groups had produced more than thirty suggested changes in the interim committee reports for the assembly's consideration. Nearly an equal number would be presented by individuals.

Before the discussion began, however, Dr. Killam recognized Dr. Philip R. Giles, president of The Universalist Church of America, and Dr. Giles came to the rostrum.

"Will you please stand with me as we recognize a high and solemn moment?" he asked the meeting, unprepared for his appearance.

"After more than a century of co-operation, Unitarians and Universalists have pledged themselves to a common cause and effort.... The Unitarian Universalist Association is formed. As we hail its creation I will ask our president to raise for us all, in a moment of prayer and meditation, our joy, our sense of obligation to the future, and our commitment."

In his prayer Dr. Greeley said: "We express our deep felt gratitude for the wisdom and the devotion of those who have gone before us, and for their vital witness to a free faith.... May we not only be thankful for the past, but may we resolve to run with patience the race that is set before us. Help us to believe in tomorrow even more than in yesterday.... May this new beginning be directed to great ends.... teach us to devise liberal things, and by liberal things to stand. May the deepest prayer of all of us at this time... be for brotherhood and truth."

Dr. James R. Killian, Jr., last moderator of the American Unitarian Association, was then elected presiding officer of the meeting to replace Dr. Killam, who was forced to leave on business.

For the remainder of the afternoon and evening, the delegates debated specific recommendations and amendments to the interim committee reports proposed by the discussion groups and individuals.

The debate and voting on these proposals revealed a wide range of opinion among the delegates. The votes often were close—particularly on the issue of regionalism. At times a margin of less than one hundred decided the question.

First to be discussed was the issue of regionalism. Proposals were made in this area to limit the formation of regional service centers or to make them responsible to "autonomous bodies of churches and fellowships such as districts" rather than the continental organization. These were defeated. Proposals were made to allow the existing regions to perform the functions of regional service centers. These also were defeated. As the debate and voting continued, it became evident that a strong majority of the delegates were opposed to substantive changes in the report of the Committee on Regional Organization.

"We think what we have recommended deserves to be tried out," Dr. James A. Gibson, chairman of the committee, stated. Most of the delegates seemed to agree.

In a similar fashion, delegates supported the report of the Committee on Fund Raising. They defeated a motion that the committees on allocation and fund raising be appointed by the UUA Board, and supported the committee's plan for a centralized, internal agency. The assembly did, however, recommend that the budget be presented to the churches and the General Assembly for approval, and that funds be allocated to Unitarian regions and Universalist state conventions that have joined the UUA during the interim period of re-organization.

A recommendation presented by Interim Committee Two on Mode of Organization that the president be appointed by the Board of Trustees was not approved by the delegates. Rather they approved motions that the president be nominated by the Nominating Committee, elected by the General Assembly, and that his term of office be limited to eight years. On the problem of an independent service agency, the delegates voted that "negotiations be initiated by the Board of the Unitarian Universalist Association with the Board of the Unitarian Service Committee, Inc., and the Unitarian Service Committee of Canada toward the achievement of a recommendation concerning the relationship which should obtain between the Unitarian Universalist Association and the two Uni-

tarian service committees." Also approved was a proposal for a "Council of Adult Programs" to co-ordinate the work, staff, and resources of the various internal and autonomous agencies engaged in adult education. Delegates concluded their consideration of organization by approving a "Department of United Nations and International Relations" within the new association.

Debate on the recommendations of the Interim Committee on the Ministry grew most heated over reasons for suspension of fellowship with the denomination. In these areas, the delegates voted to guarantee hearings to men in preliminary fellowship before any change of status, establish appeal procedures for all actions of the fellowship committee, and provide for confrontation and cross-examination by ministers of persons who have offered evidence against them in confidential studies.

Final item of business to come before the organization meeting was the consideration of general resolutions. Eight were presented by the business committee and all were passed. They proposed: establishment of minimum labor standards and federal assistance to migratory workers; church and fellowship studies of mental health facilities in local communities and work for their improvement; exerting "all reasonable efforts towards the elimination of capital punishment" in the United States and Canada; commendation of the President for his stands on school integration and urging "his continued action to clarify the moral issues and to enlist active public support for their resolution by prompt integration of the public schools at all levels;" abolition of discrimination in housing; abolition of the House Un-American Activities Committee and the Senate Internal Security Sub-Committee; continued negotiations by the United States government for a treaty effectively to ban nuclear weapons; and economic assistance for the newly-independent African nations and government pressure for political and economic freedom of areas yet under colonial rule.

Three additional resolutions proposed by individual delegates were admitted to the floor and passed. The first opposed federal aid through loans or grants to parochial schools; the second favored denominational assistance to churches or fellowships which suffer loss by taking stands for integration in their communities, and the last opposed United States military intervention, "direct or indirect," in Cuba.

As the meetings ended, and delegates trudged wearily from the hall, one who was attending his first continental conference summed up his impressions of the lengthy debates by muttering, "I've never known a group that could wax so eloquent over an 'and' or a comma."

ALEXA ABERCROMBIE:

Forty Miles for Peace

A Personal Experience Recounted

An Illinois high school student tells of her participation in an Easter Peace Walk.

The Chicago Peace Walk was arranged and sponsored by the American Friends Service Committee, the Student Peace Union, and the Chicago Committee for a Sane Nuclear Policy. I heard about it through the Liberal Religious Youth group at our church.

Many people assumed that we hoped to attain international peace by walking our forty-mile route from the Great Lakes Naval Training Center to Chicago. (Forty miles is the radius of a ten-megaton bomb.) We know, however, that there is no solution as simple as that. Our purpose was to arouse public awareness to the urgency at hand and to encourage as many others to join us as possible.

I had looked forward to the Peace Walk with mixed feelings: anticipation and a sinking sensation in the pit of my stomach. But here I was—it was six thirty in the

evening, Thursday, March 30, and I was at the Great Lakes Naval Training Center—and I couldn't back out. I looked at the people around me, people of various occupations, ages, colors, and creeds; the mixture never ceased to amaze and delight me. "That's the way it really is," I thought. They were all strangers to me now, but I knew they wouldn't be for long.

There were one hundred fifteen of us at the beginning, seventy-five more than last year. There were large placards with many mottoes: "Don't Ban Man" was my favorite, but others included "Man Will End War or War Will End Man," "Never Fear to Negotiate—J. Kennedy," "Peace not Pieces," "Peace Through Non-Violent Resistance," "Begin Disarmament Now," "World Security Through U.N.," "Peace Must Come From People," "Non-Violence the Creative Way."

Our luggage consisted of a sleeping bag or bed roll and a bag containing towels, cold and wet weather clothing, and extra socks. The bags were marked "M" or "F" (male or female) for sleeping arrangements. We were given song books, buttons marked "Witness for Peace, Easter 1961," and blue arm bands. Off we went!

A group of this size could not discipline itself effectively, so volunteers known as runners patrolled the line, keeping it straight and hurrying it along when necessary. Police from each town escorted us from limit to limit. We always knew that we were in a different town when the color of the police cars changed. Our first adventure was a few sailors shouting:

"War! War! War!"

"Hey, what're you guys doin'?"

"I'm for disarmament. Joe, take off my arm!"

We were surprised at the unexpected attention, but since we had been asked to not reply to such remarks, we ignored them.

It was exciting to be a part of this placard-bearing procession, walking down Sheridan Road that night. The traffic of cross streets sometimes forced the line to be separated, and a little running was necessary to catch up after that happened. Cries of "hole!" and "mud puddle!" often were passed down the line to save followers from minor mishaps. We were supposed to have brought flashlights for this first part of our pilgrimage, but many who had them did not bother to use them.

As we entered Lake Forest, Illinois, we were beginning to feel a little footsore, for we had been walking at least two hours. We left our placards at the home of a college mathematics professor and trudged on toward Lake Forest College for a nine o'clock snack. On our way we were greeted by a "war party" of college students who chanted:

"We want war!"

"We'd rather be dead than Red!"

They shared the misconception of many; they thought we wanted to have our weapons tossed in the ocean and hoped the Russians would do the same. We want disarmament—yes—but international, not unilateral. The students walked us to the college coffee shop and left. We ate and socialized for a while, until the people who had offered floor space, breakfast, and transportation for the tired female marchers showed up. The college supplied sleeping space in its field house for the men, so everyone was taken care of.

The next morning, Friday, we met at the professor's home at seven-thirty o'clock. After hearing the "Discipline for Common Action," we began the longest part of the march. I was concerned about my feet, and much of my discomfort was probably imaginary. I seriously doubted that I had the stamina to walk from Lake Forest to Evanston, but I was going to try.

A few ambitious walkers tried to strike up the band and get a little singing out of us, but it was too difficult under the single file conditions. I looked at my song book and found that all the songs dealt with peace, brotherly love, or fall-out.

We walked to Highwood and rested our feet for fifteen minutes along the road. I found most of the walkers friendly and ready to explain their reasons for participating. I talked about religion with one man who was a Unitarian and was planning to become a minister. When our feet were almost as good as new, it was time to go again, so we hoisted our placards on our shoulders and marched on.

The expressions on the faces of people we approached were interesting. Marchers at the beginning of the line handed pamphlets to pedestrians and people in cars. Many of them thought we were fanatics, and we became expert at spotting the incredulous, the disapproving, the supporting, and the indifferent.

We passed through Highland Park and stopped for a light picnic lunch at Turnbull Woods Forest Preserve, in Glencoe. While we were enjoying the rest I talked to a marcher who said the walk was "a lot better than *this*": he took a picture out of his wallet, a picture of himself in a soldier's uniform with a gun in his hand.

We marched through Glencoe, Hubbard Woods, and Winnetka. Our feet were getting awfully weary, and the day was only half over. While I was in such a sorry condition, Ingrid Bletzer, our minister's daughter, joined the walk. Her energy, vitality, and freshness seemed out of place, and since she was new to the march, the reactions of passers-by were quite a novelty to her. I felt as though people had been looking at me that way all my life. We went through a lot of business sections and got some pre-Easter window-shopping accomplished, which (for some of us) was a good distraction from our aching feet.

Miss Abercrombie, who will be a sophomore in Highland Park, Illinois, High School in the fall, is a member of the Liberal Religious Youth group at the North Shore Unitarian Church in Lake Forest, Illinois. She originally wrote this article as her own record of her experiences during the Chicago Peace Walk.

When we arrived in Evanston I thought it would be a matter of minutes until we reached the Evanston Friends Meeting House, but I was mistaken. Evanston is a big suburb. As we passed one apartment building, a woman who had been standing at her door said, "My God! There's a million of them!" That made us feel better.

When we finally staggered up the steps of the Meeting House, even Ingrid was tired. All we could do was fall into a pew. We had dinner in the basement of the Meeting House and then went upstairs to sing our peace and fall-out songs to the accompaniment of guitars. After a while we went downstairs again for folk and square dancing (in our condition!). When that was over, the men who had not gone earlier left for the Evanston Unitarian Church for the night. The women climbed into their sleeping bags at the Meeting House.

It *snowed* April 1. Did you pause to think about the peace marchers, holding their soaked placards high in the frozen air with hands that wore no gloves?

We got up at five that morning, and the men started coming over for breakfast five minutes later. We ran out of milk, so many of us enjoyed dry cereal. We needed good hot baths, but after all, this was the last day. The rally was at two o'clock that afternoon and only about eight miles away.

We went outside and found, to our astonishment, that it was hailing. We grimly set out for the Morrison Hotel in Chicago, where the rally was to be held. The day was gloomy, partly because it was seven o'clock in the morning and partly because it was snowing. I can never recall my spirits being so low. I had two layers of cotton on my back; my clothes were soaked, and my hands were numb. "I'll be lucky if I don't catch pneumonia," I thought. The small procession of exhausted marchers did not inspire many to join that morning. There is a good side to everything, however. If we hadn't been so cold, we would have felt the pain in our feet! After four or five hours of this misery, we stopped for lunch at the Lincoln Park Conservatory. I don't know what a conservatory is, but they grew beautiful plants in this one. It was humid, so our clothes didn't dry, but at least it was warm! We ate our lunch, wandered through the conservatory, and tried to forget the blizzard outside.

Soon it was time to leave. Some friends who were giving up and riding to the rally tried to persuade me to go with them, but there was still a little bit of spirit left. I think this was true of most of the marchers who could take it physically. Luckily the weather got better; our clothes dried, and as we walked we got warmer too. We were supposed to meet another group on the way, but we were late and they had gone on ahead. As we ran to catch up with them, I could feel the energy and the initiative of the whole march coming back. Our running had been unnecessary, because the line containing the two groups moved along at a snail's pace. This was not so bad, however, because we were in the lakeside business district and had a lot of time for window-shopping. As we were nearing the hotel, we were greeted by a counter-group. Their placards said that pacifists had allowed many wars to begin, and advised us to remember Little Red Riding Hood. A few of us started to sing "America," and I think we got the best of them.

The rally was quite a success. Those of us who had walked forty miles were given a special section of seats in the beautiful hotel. Our enthusiasm was really something, and we clapped our hands red when the leader of the Great Lakes-to-Chicago walk, Bill Davidon, rose to speak. I was quite surprised when he told us we'd received a telegram from Albert Schweitzer. It was added proof of the many different kinds of people with the same beliefs.

Other speakers included the Reverend A. J. Muste, former secretary of the Fellowship for Reconciliation; the Reverend Homer Jack, executive director of the National Committee for a Sane Nuclear Policy; and Harold Taylor, former president of Sarah Lawrence College. Their speeches were exceedingly good and inspiring. We were all very sleepy, but we reacted spiritedly to what the speakers had to say. The rally was a marvelous way to end the walk; when it was over, we all went away with a lot to think about.

The most important aspect of the Peace March to me was the opportunity for individuals to join in a common cause bigger than themselves. From a small band of one hundred fifteen people, we numbered two thousand by the time it was all over. It was an experience I wouldn't have missed for the world.

THE REGAL LILY

An aging star, exploding, hurled
(Elusive Time, how long ago?)
Primeval dust in unfenced space.

Ancestral to the garden soil
Sustaining varicolored life,
Those star-ejected particles!

But how the world's Designer chose
And blended quite contrary curves,
So as to shape harmoniously
The Regal Lily's scented cup,
I do not know.

HENRY R. VANDERBYLL

PAUL N. CARNES:

The Free Church in a Changing World

Commissions Aim at Wide Participation, Significant Results

The Register *and* Leader *present an explanation of the study commissions, as reported at the organizing meetings of the Unitarian Universalist Association in May.*

The commissions on "The Free Church in a Changing World" are ushering in what I hope will be one of the most significant developments within the household of our faith in our time: Unitarians and Universalists are going to study.

I will try to make several aspects of this development as clear as words permit. Already I have found the fear that some group at headquarters is meeting to write a creed for the new denomination. Nothing could be farther from the truth; we are not so presumptuous. However, such a suspicion reveals one reason why the commissions are needed: we have moved so fast that there is danger we shall not know where we are going (or even where we are) because we have lost sight of who we are and where we have been. Only one who has lost the feel for our tradition as free churches could believe that anyone would attempt to write a creed, to compete with the early fathers of the church, whose efforts we long since rejected.

These are study commissions, working in six areas in which study is needed. Their study will be a long-term process, lasting at least another two and possibly three years. It is not a process operating only on the part of the commissions. We hope the workshops at the organizing meetings will begin relating ministers and laymen to the work of the commissions. During the next year the ministers, in their local institutes, should become involved in the commission process. Year after next, when we have some preliminary materials from the commissions, the local congregations will be asked to participate. In short, the purpose of the commissions is to start all of us studying. They have been created to help us, by letting us have the benefit of the thinking of some of the most concerned and thoughtful persons in our denomination.

It is about time we undertake such a project. We have "met to organize," and I am certain most of us will return home feeling both well-organized and united. I am confident most of us will have a feeling we were not quite certain would come: that we truly are one people.

And yet, most of our fellow countrymen would ask us the question: "So what?" We should be asking ourselves: "Organized? United? For what?" It is time we ask this question. While we have been congratulating ourselves on our growth, we have been ebbing in our religious, moral, and intellectual effectiveness.

It is time we stopped kidding ourselves: we are all but irrelevant in the religious life and thought of our nation. We are little better than religious dilettantes unless we can discover some area of ultimate concern for which we stand—some sense of concern which goes beyond the intellectual and moral nihilism implied in much of our talk about "freedom," freedom to believe . . . nothing.

A century ago the main stream of religious thought in this country looked upon our Unitarian and Universalist ancestors as orthodoxy's final threat. Today we are easily tolerated and almost as easily dismissed. We are scarcely

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The Reverend Paul N. Carnes is minister of the Unitarian-Universalist Church of Buffalo, New York. As secretary of the co-ordinating council of the study commissions on "The Free Church in a Changing World," he gave this talk following the reports of the six commissions at the organizing meetings.

taken seriously by anyone, except perhaps ourselves—and even here one may question the health and depth of our sincerity.

Little wonder. Theologically many of us are comfortable only when fighting the ghost of John Calvin or Protestant fundamentalists, and we are annoyed when we find Lutherans and Methodists and Presbyterians who are neither. We set our chins and console ourselves by saying, "Well, they ought to be Universalists." We place our children in liberal Sunday schools because we like the theory behind the curriculum (or because there they'll get the "least religion"). But we seldom relate this theory to a doctrine of the church or state, or even to ourselves. We seldom consider the adult values which we may be implying by placing our children in such Sunday schools.

As we become more and more a denomination of "come-outers," we have the increasing problem of defining ourselves religiously in terms of what we are not and what we do not believe. We have made our claim of non-creedalism into a meaningless shibboleth, an idol. We have forgotten that even the decision *not* to have a creed rests on a positive affirmation which ought to be stated.

This is why we must study. We live in an age that confuses truth with propaganda; an age which regards the church as an adjunct to national defense, particularly since it is deductible, and God as sort of a super-astronaut that the Russians will not be able to beat; an age which manipulates people as if they were mere objects; an age which has seen an ever increasing magnification of amoral power and a minimization of life; an age which will make outer space a matter of ultimate concern but skimp on the needs of the heart and spirit. It is an age which cries for someone to speak to it as our Unitarian and Universalist forefathers spoke to theirs.

Our age needs the message of liberalism, but not the same tired, unthought-out pile of emptiness which all too often has passed as the liberal message. It needs a newborn, reborn liberalism—a neo-liberalism, if you please. It needs a liberalism which has gone through the crucible of confronting not only the latest of scientific theories but also the despair and confusion of all that lies between man's vision and his works, between his power to create and his power to destroy, between his reason and his foolishness.

This is the real challenge we face. We challenge you to take our work seriously, so seriously that you will wish to share it. We challenge you to join us in giving not only our money but also our hearts and minds to produce a liberal message which thoughtful men of all classes, races, and religions cannot ignore.

Brother's Keeper

Evan built a fall-out shelter, and reporters came to see it. They said he was a man of vision and took a picture of him and his aged mother standing in the entrance. The caption read, "She says it will spoil Grandfather's tree!" Sure enough, in a few weeks there was another picture to show the tree was dying.

Evan's mother complained continually until Evan spent most of his time in the shelter. It was silent and secure, but in his anxious daydreams he heard the screams of the alert; he pulled his scolding mother into the shelter; he shut the door. And then a terrible thought occurred to him: "What will become of my neighbors?" He thought of all the tender young mothers with children, and he could not bear it. There was no place provided by the city for them to go.

Evan would take as many as his shelter would hold; this he told his neighbors, but the husbands were annoyed and said, "Why doesn't this joker get a decent job? We don't want him annoying our wives while we're at work!" When he persisted, they called the police, who took him away.

The medical board interviewed Evan to determine his condition. He was terribly excited and kept saying, "I should have made it bigger!" but his mother said, "Nonsense! I won't have strangers on my place! That's why Grandfather homesteaded, so he would have privacy!" The medical board prescribed a high protein diet and a sedative, and went away. Evan's mother went home without him.

Later they discussed the matter with Evan again. This time he was quiet but taut with anxiety and frustration. "I should have built others!" he told them, but his mother said, "Nonsense! I've had that rubbish hauled away and the hole filled in with good dirt! And I planted a tree for my grandchildren to sit under." The nurse gave him a tranquilizer, the medical board went away, and his mother went home without him.

It was a long time before Evan's case was heard again. He was calm and serene. He had gained weight, was sleek and stolid. "How is it with you, Evan?" they asked, and he said, "Fine!" They said, "What about your project?" and he shrugged. "I am no longer my brother's keeper!" he said. "My brother keeps me!"

His mother smiled at him and patted his hand, and the medical men looked pleased. "Splendid!" they said. "If you can keep up this attitude, we'll have you out of here in no time!"

VICTORIA GUNSOLUS

DOROTHY T. SPOERL:

Is Our Religious Education Religious?

It Reflects Faith in Man and the Future

One of the questions most often asked in our denomination is: What is religious about our religious education? To answer it, one needs to pose himself a few questions: Do you believe that religion motivates the things you do? Do you have a basically religious frame of reference, through which your values operate and through which they come to fruition in the sundry actions you perform? Most importantly, does the fact that you are a religious liberal make a difference in your behavior in personal relationships, community responsibilities, and world vision? In other words, before anyone can say whether the education he is giving his children is religious, he must decide what religion is for him.

If we accept John Dewey's statement that "religion is a quality of experience" (and thus avoid the theological definitions), the yardstick by which we measure our education becomes the actions which it motivates. If we believe, and I think most people do, that education is the process by which we share our cultural heritage, personal values, and hopes and dreams with the coming generation, religious education becomes the process by which we transmit the best that we envisage in terms that can be translated into action. The question thus resolves itself to: What factors in our society relate to the process of religious education?

Ours is a competitive society, holding out for itself the ideal of co-operation. The two do not work together, yet we train our children to compete and urge them to co-operate. From the time they are infants, we push and urge them to achievement, not merely their best, but to match (or preferably outstrip) that of their peers. We rear them in a society in which status symbols predominate, measuring too many things by monetary value and too few in spiritual terms. We strive not for perfection in science, but rather for a science that will consummate its achievements *before* the Russians. Such are the attitudes, basically, of an irreligious society.

Our religious education becomes religious if we are strengthening the remaining shreds of co-operative behavior in our children. It is religious if we are teaching them that to be different is not to be wrong. It is religious if we are teaching them that things are done for the sake of the value they have for all people.

Ours rapidly is becoming a passive society which "takes in" and "accepts" what is presented. Hours spent before a television set are having serious effect on our children because they are losing the habit of active participation both in play and thought. Television programs, teaching machines—so much of our society is based on built-in answers, prefabricated kits, numbered oil paintings!

Our religious education will become religious when we give our children opportunities for active participation in the life of home, church, and community. There is no place in our kind of religious education for predigested materials. Learning to make choices between possible answers so that one knows which is *his* answer makes for real religious education.

Many in our society are bowing before a new false god: Science. Perhaps more than any other, this question is asked of the Department of Education: "Why, when the science teaching of today is so superlative, do we still teach science in the church school?" Science can be taught in many ways, and far too often our children emerge with the view that science has the ultimate answers. Seldom in our schools does a teacher go on from the facts to the awe and wonder which those facts hold.

Our religious education is religious if it can teach science as a method, as a way of attacking a problem, a means of searching answers to the unknown. It becomes successful if we are helping children to face the unknown with curiosity rather than fear and to thrill to the struggle of the scientist.

There is a growing authoritarianism in our society, in the demands of those who would have education be more "basic," in the attempts of those who would revitalize the House Un-American Activities Committee, in the over-organized recreation and extracurricular activities of our children.

Our religious education is religious when it is the quiet searching together of teacher and children, more in the sense of the students of Abelard than in that of the test-happy students struggling for college entrance requirements. To learn the attitudes of a Jesus, a Gandhi, a Schweitzer is to begin to believe that all life is sacred.

We do not need to worry about the education we are giving our children, or be concerned about the propriety of using the adjective *religious* to describe it, if we have the faith—and the strength to implement that faith in action—in man, in the world, and in the everlasting potential of the future.

Editors' Forum

Contributions to the Editors' Forum are in response to specific invitation. Voluntary contributions will be regarded as letters to the editors. Views expressed by contributors to the Editors' Forum are their own and do not necessarily reflect the views of the Unitarian Universalist Association or of the publications by which the writers are employed. Mr. Meeman is editor of the Memphis (Tenn.) Press-Scimitar. *Mr. Southwick is an editorial writer for the Worcester (Mass.)* Telegram *and* Gazette.

Capitalism Is Immature

Karl Marx made a fundamental mistake in thinking. He thought capitalism was decadent. He thought it so rotten that any means would be justified to sweep it out of the way that it might be replaced by what he thought would be the good society of communism.

From this mistake has come today's world tragedy.

The truth is that capitalism is not suffering from decay but from arrested development.

On our side we have made a parallel mistake. We have thought that capitalism was a mature system which needs only to be understood, defended, and sold in the benighted world of developing countries, that no changes are necessary.

The truth is that capitalism needs to make a great change. It needs to resume progressive development. It needs this in order to win the allegiance of its own young people as a cause worthy of devotion and to capture the imagination of the developing nations.

The needed change is the universal adoption of profit sharing, already proved workable where tried. Profit sharing needs to be applied more drastically.

The logic of capitalism from its inception required profit sharing. How could you hope to have a unified society based on a profit economy unless all citizens share directly and clearly in profits?

Failure to adopt universal profit sharing has brought the class conflict and has eventuated in the giant labor unions which can paralyze the economy and the communism which threatens it with destruction.

How far to go? If we are to reverse the advance of communism, we shall have to go pretty far. In starting a new business, I would pay the going rate of wages and share profits to some extent from the very beginning, so that workers would catch the idea that in building the business, they were building something of their own, although in the early stages most of the profits would have to go into the company's treasury to assure continued and safe operation. After the costs of originally invested capital had been paid off, I would make an even division of the profits three ways: one-third for a reserve for needs of the business, one-third for the stockholders, and one-third for the workers.

"When I make a dollar, you make a dollar" is a simple principle that even the illiterates in the jungles will understand.

It is very late, but not too late to resume the march of our free economy.

Communism has not brought, cannot bring "the classless society." But profit sharing can do it.

EDWARD J. MEEMAN
Memphis, Tenn.

Unitarian Illusions

One of the shibboleths of modern Unitarianism is that it is "a thinking man's religion." This seems to imply that non-Unitarians are benighted, anti-intellectual, and downright stupid when compared to us illustrious liberals.

Unfortunately, this is so far from the truth as to be pitiable. It is almost a certainty that careful research would find Unitarians far down the list of persons who think seriously about religion. Those born in the faith are likely to entertain a few vague sentiments about the Fatherhood of God and the Brotherhood of Man, passed down to them in Sunday school. Those who are converts are likely to hold negative and uncharitable opinions about the traditional Christian faiths, but very little that can be described as positive religion.

It is extremely rare to find a Unitarian layman who has any solid background in the history of the Christian Church, or any real understanding of what it is that makes faith a living thing for millions of Christians. Since we are taught, practically from the cradle, that creeds are for folks inferior to us, it never occurs to us to study the famous statements of Christian doctrine. We may not know the Athanasian Creed from the Nicene Creed, but we are sure that they are both nonsense. The idea that they might have considerable thought and inspiration behind them would strike us as ridiculous.

But how long can we ignore the fact that Unitarianism has not produced an outstanding theologian in this century? Tillich, Niebuhr, Jaspers, Cullmann, Barth—are we to claim that these men are anti-intellectual?

Is Unitarianism a "thinking man's religion" or a desiccated nineteenth century remnant? That is a question for thinking liberals to ponder.

ALBERT B. SOUTHWICK
Worcester, Mass.

What our ministers are saying

If the suburban church were really true to its ideals, it would be seeking to make the suburban areas representative of all phases of American life and democracy.

In each suburb and in each suburban church would be persons of every race and class. At it is, prejudice is institutionalized and eleven o'clock Sunday morning is the most segregated hour of the week.

The suburban church, by its concentration upon the middle and upper class suburban family, has permitted the city to be run by commercial and political interests and has left a religious vacuum into which the cults flow.

Eugene W. Kreves, Naperville, Ill.

Agnosticism is a necessary stepping stone from orthodoxy which most of us have trod. But we do not remain forever on the stepping stone if we want to develop a religion which will bring us to satisfactory terms with reality.

John G. MacKinnon, Indianapolis, Ind.

According to the returns from a questionnaire sent to young adults some years ago, the Great American Dream of Success is to have a life of security with the right partner, a little white house, two children, lots of friends coming to visit, a chance to travel in one's old age, and enough money to retire on.

I submit that the only thing missing to make this daring picture of American life the perfect composite copy for a magazine or TV ad is a sponsor!

Should we not always ask who makes a dream? Is it General Motors? *House Beautiful?* The beer that brews status with every sip? The gadget that makes your neighbor obsolete? The party that *Life* goes to? The security makers? The waste makers? The fun makers? The togetherness makers? Or does it originate with the man who owns it—that is, an individual, with a mind of his own, standing in his own place in the sun, walking in his own way toward a future he envisions by himself? The soul of a dream must be born within, or a man cannot call it his own.

Jack D. Zoerheide, Needham, Mass.

It is reprehensible and wholly unreasonable for a Christian who deems himself a follower of Jesus to be anti-Semitic. Considering the sources of the teachings which a Christian professes, it is also hypocritical. The crimes against the Jews which have been committed in the name of Christ, of the Christian Church, and of religion in general—the centuries-old persecution of the ethnic group to which Jesus belonged—cannot be forgotten or excused. Bombing of synagogues, pogroms, genocide, and segregation practices against the Jewish people form a pattern of intolerance and hate which is obviously both un-Christian and inhuman.

Elbridge Stoneham, Exeter, N. H.

The South is not just bigotry and sickness, stupidity and barbarism. The South is what white and Negro are discovering together: that we are not "our brother's keeper" but our brother's brother.

We must admire and applaud the new movement and the new feeling abroad in the Southland. There are still people in America willing and ready to enter jail, as once Henry David Thoreau did in Massachusetts, to languish in the prison house in order that liberty and justice might be achieved. Today in Nashville, white and Negro youth stand and sit together, march and sing together, and endure the vilification of violent and primitive men; and thus do they discover each other—in jail!

Theodore A. Webb, Haverhill, Mass.

There are two classes of people who are a problem to live with. The first is those who are so certain that they, and they alone, are right in whatever they think or do that living with them is a continual strain. The other is the extreme opposite: they are a problem because they never stand for anything.

What is the happy medium for us to strike? Surely we need convictions, and yet we need to live in peace with our neighbors. We need to realize that we have the truth, but it is the truth as we see it.

Can we have convictions and yet be democratic? And if things don't go our way, can we learn to be patient?

Ralph N. Helverson, Cambridge, Mass.

Open Forum

(Continued from page 2)

We Reap the Whirlwind

To the Editors: Recently we have been told, almost on the same page or broadcast program, that the U.S. is "not involved" in the Cuban "revolt" and that it is not an invasion; and then that the U.S. has initiated, sponsored, and trained the "invasion." The sequence resembles that in the U-2 violation: first, denials and prepared "cover stories" (the latter device admitted as standard operating procedure); next, the admission that the U-2 was violating Russian territory under orders and for information, that it had been done often, and, finally, that it might be done again.

In the Cuban matter there was denial that we aided by military forces, but this is now palpably double talk, even if those who trained the Cubans were put into civilian mufti for the job. If the Russians or Chinese had been the ones to place five hundred "military advisers" in Laos, who were later suddenly put in military uniform to aid the "rebels," our spokesmen would have said, "Isn't that just like the Communists!" . . .

What U. S. has done in Cuba—as in the U-2 case—is grossly in violation of our treaty obligations. We sowed the wind and now reap the whirlwind of world disgust. We have not, like Jefferson, acted with decent regard for the opinions of mankind. If a Communist nation violates its treaties, we roar and protest and contemn the lack of integrity. We can no longer do so with clean hands.

Pointing, *ex post facto,* at the intervention of Russia in Hungary is merely the pot calling the kettle black. Russia's offense does not justify ours, nor will an infantile "win" in space, however incredibly costly in taxes and loss of humanly valuable services, offset our now historic reputation as the world's most colossal hypocrite, which both our administrations now share, pretending with a poker face that their publics are fooled. Their . . . stupidity is an insult to voters' intelligent insight.

We might at least restore relations of dignified courtesy with Caribbean nations and demonstrate substantially by grants for education and welfare and cultural exchange the good neighbor policy, to which we give lip service now mistrusted. . . . Private enterprise such as the Service Committees and scholarship and teaching exchanges might revive people-to-people contacts where governments have failed. Moral leadership, confidence, and reciprocal appreciation might thus be restored as our basic strength in world relationships.—THOMAS D. ELIOT, *Fontana, Wis.*

Value Despite Poor Style

To the Editors: Alas that J. Krishnamurti's book, *Commentaries on Living:* Third Series, had to suffer a review by an unsympathetic reader (Alma Weary, May issue). The style of Krishnamurti's *Commentaries* is not good. They are attempts by somebody else to record or report on conversations, and Mrs. Weary is correct in speaking of the style as "stilted, unrealistic pattern of conversation."

But once his style, or rather somebody's style is overcome, what he has to say is very valuable, psychologically sound, and of great usefulness to those who approach religion from the thoughtful way that we Unitarians and Universalists do. . . .

. . . I have found him extremely helpful, and as a minister, I have discovered, to my surprise, that a couple of members of our congregation have read him also with pleasure and profit. I commend him to anyone who wants to tangle with a radical approach to living as set forth by a religious "independent."—RALPH C. BAILEY, *Hollis, N. Y.*

'Out on a Limb'

To the Editors: The issue of euthanasia may be somewhat unclear, but Dr. Joseph L. Gluck in his letter to the Open Forum, May issue, needlessly goes out on a limb when he states, "As for the argument that modern medicine with its highly touted 'miracle drugs' senselessly prolongs useless life, I would answer that this is just not so."

This sort of statement proves nothing, but if Dr. Gluck knows of no instances of the thing he denies, I suspect many of his colleagues can supply him. Many of us who are laymen in this field could nevertheless supply him with instances of useless, hopeless life senselessly prolonged. Let's leave dogmatic assertions to the pope; they ill become a man of science.—ROBERT T. WESTON, *Omaha, Neb.*

Freedom for the Young

To the Editors: It is good that Dorothy Spoerl does not bind herself to the theories proposed in her May article, "How Does a Child Identify With Church?" As stated, "a child is born with great potential for development in many directions." Orthodox churches, through "art and music," "identification with leaders," and other tried and true methods would make it certain that children choose only one direction. Are we to do the same by "emotionally toning" the "simpler attitudes" of the child and by manipulating the child's ego-response to the name of the church, the meaning of the name, and the emotional attachment to it, as suggested?

Shaping the child's feelings into this symbiotic relationship would restrict the quality in most need of development: flexibility. If we wish to keep our young, let us avoid conditioning them as other churches have done, giving them freedom to make choices as they face them, including choice of church.—CLIFF TOBEY, *Princeton, W. Va.*

Better Than Resolutions

To the Editors: I wish to express my disapproval of the practice of adopting resolutions at the national conventions. These resolutions almost invariably concern matters about which there is a great difference of opinion among the membership at large, and it is quite possible, and even quite likely, that at times a resolution will be adopted which actually fails to represent the thinking of the majority of the membership.

. . . even if these resolutions do express a majority opinion, a minority should have some consideration in a liberal organization, and I, for one, would not care to have my position on some of these questions judged by the results of the vote on the resolution. If I do approve of some of the resolutions that are adopted, then it will be certain that some others will not approve and will be relegated to the disregarded minority. . . .

. . . A short time ago a letter to the *Register* advocated that, rather than adopting resolutions, the convention recommend certain subjects for consideration by the membership individually and ask that individuals express their opinions, pro or con, to their representatives. This seems to me to be a far better procedure . . . —PERRY A. BRICK, *Danbury, Conn.*

'One of Our Boys'

To the Editor of the Register: It seems to me that the *Register* has certain quite obvious obligations in connection with Ralph Lord Roy's new book on the Communists in the churches and that the *Register* has so far failed to carry out these obligations.

First, it is necessary to recall that Ralph Lord Roy is no stranger to the *Register* and Beacon Press. Rather, Ralph Lord Roy received his initial training on this important question a decade ago under the tutelage of the *Register* and Beacon. Under the guidance of Beacon's editors, young Roy produced his first book on this question. The new one is simply a better, abler, and a more mature statement along the lines of the one we published at Beacon. In plain English, he is one of our boys.

Second, his new book, like his first, comes to grips with an account of a controversy involving Mr. Stephen H. Fritchman. Any review or extended comment in the *Register* on Roy's book should not, in all decency, evade this fact. To cite a similar example, when John C. Bennett reviewed Roy's book in the Union Theological Seminary Quarterly, it was a matter of course for him to report and deal with the fact that Roy's book dealt with Harry F. Ward and his many years at Union and in Communist fronts. It should likewise have been a matter of course for your January editorial to come to grips with this similar story of Mr. Fritchman and it was a singular evasion that the editorial did not deal with it.

I am painfully reminded of these facts by Mr. Fritchman's article in the March issue, "Uncle Sam's Image in Asia." The essential point of the article is its indorsement of the Japanese Communist program for the withdrawal of American forces from Japanese soil because "we are not welcome." Who says we are not welcome? The democratically elected government of Japan does not say so. Even if we take Mr. Fritchman's figures that a "peace march" involved "twenty million of Japan's ninety million people," they can only mean that a substantial minority wants American forces out. But this still leaves a substantial majority which favors retention of American forces as a shield against Communist China and the Soviet Union.

In the light of this quite simple fact—simple when removed from Mr. Fritchman's newspeak—his own role in this situation becomes comically clear when he says: "The marchers welcomed me as a plain, unofficial American who spoke of peace and friendship. With Alexander Bulgakov of the Soviet Union, Lui Ning I of China, and Oginga Odinga of Kenya, I stood and clasped hands before this vast throng in Tokyo." Now, Bulgakov officially represented the Soviet Union, Lui Ning I officially represented Communist China, but who did the American represent who was clasping hands with them? Were he, as he modestly describes himself, "a plain, unofficial American," would the tough, hard-headed representatives of Communist China and the Soviet Union have the faintest interest in clasping hands with him? The man from little Kenya had to have only one virtue, namely that he be black, but the white man from America had to have other virtues in order to be hand in hand with the representatives of the Soviet Union and Communist China. Those other virtues of Mr. Fritchman you will find described quite accurately in Ralph Lord Roy's new book.—FELIX MORROW, *Great Neck, N. Y.*

Keep Them Short

The *Register* and *Leader* regret that limited space makes it impossible to print all letters received. Priority will be given those which, in the editors' judgment, are of the most interest or concern to readers. No assurance can be offered that letters of more than five hundred words will be given any consideration for publication.

To the Editor of the Register: I have read and, on occasion, even heard Stephen Fritchman emote before. His epistle on "Uncle Sam's Image" in the March *Register* reiterated his usual unhappiness with Americans and America. He implies by his failure to criticize anyone else that the Asians and Africans know (apparently from studying the Communists like Mr. Fritchman does) how to get world peace. . . .

Mr. Fritchman is unhappy because some of these folks do not like the American colossus any more. Disarmament, particularly nuclear disarmament, is the most important question in the world today. He seems to forget that our Presidents since Harry Truman have only insisted on mutual co-operative inspection as a condition of disarmament. Does Mr. Fritchman look forward eagerly to a "Pax Russiana" or "Communistica" as a desirable peace? . . .

After considerable thought about him, I have decided that Mr. Fritchman is not consciously a Communist. A true red would be much more clever and wrap up the party line less obviously. . . .—PETER S. PINTO, *Redondo Beach, Calif.*

To the Editor of the Register: The Rev. Stephen H. Fritchman's article in the March *Register*, "Uncle Sam's Image in Asia," is a tragic oversimplification of the challenge before the U.S. We are not running a popularity contest; we are fighting for our national existence, and by "withdrawing from places in the world where we are not welcome" we are following the communist plan for world domination and at the same time committing national suicide.

It would be interesting to know who is withdrawing the welcome mat. A loud-voiced minority doesn't necessarily speak for the majority. The U.S. needs to be less interested in its image and more interested in its continued existence as a free nation.

I would refer to Mr. Fritchman *The War Called Peace* by Harry and Bonaro Overstreet for an analytical look at the communists' design for world domination and their regard for the individual.—GORDON YOUNG, *APO 865, New York, N. Y.*

To the Editor of the Register: Belatedly, yet with all my heart, I express my appreciation for your printing Ted Webb's comments [January *Register*] on the Roy book. . . . Whatever your own views on such matters, it indicates devotion by you to the highest standards of our liberal tradition to allow views to be published which don't express the mind of the "pack." Congratulations.—JOHN E. EVANS, *Columbus, Ohio.*

To the Editor of the Register: I protest publishing letters attacking a minister [April *Register*] by a coward who requests "name withheld by request." My name is Harold Scott.—HAROLD SCOTT, *Harvard, Mass.*

(Continued on page 22)

Open Forum

(Continued from page 21)

Church Supports Changes

To the Editors: A correspondent bemoans . . . in the February *Register* that the members of the historic Second Church in Boston had no voice in the sweeping changes effected in its worship services during the past thirty months. He states that remonstrances from parishioners went unheeded as the minister, this writer, abrogated the legitimate rights of the congregation.

The facts are clear. No organized or even widespread protest was registered by the lay people of the church until December 1960, when a large wooden cross, suspended by chains high in the chancel arch, was removed. Each of the preceding changes in the worship service, its content, ritual, or apparatus, having been accompanied by full explanations from me, was accepted by the majority as desirable and progressive.

When the changes, and the manner in which they had occurred, were challenged by some people at the January 1961 annual meeting of the church, a special legal meeting of the corporation was immediately called for February 12, 1961. The opportunity was given to discuss the problem fully and decide whether this venerable institution would revert to its former liturgical, high church position or retain its new and simple form of worship. Rather than being deaf to congregational protests, I wrote in the church calendar:

"It is entirely fitting that any decisions, actions, or proposals of the pastor of a congregational polity church like ours be debated by the members of the church at any time. . . ."

The Mather Room of the Second Church was comfortably filled for the February 12 meeting. . . . The meeting lasted seventy-five minutes and ended in complete harmony. All speakers were restrained and cordial, though forthright. The debate, if not the vote, was open to new members and all constituents. An old colonial bylaw still operative within the church limited the deciding vote to the sixty-one corporation members present. The verdict was unexpectedly overwhelming in its support of this minister's work: forty-seven in favor of the changes, nine opposed, and five abstaining.

. . . The Boston *Herald* front-paged the decision. . . . Unfortunately, it stated that a large number of members had left the church over the "revolutionary" changes in Unitarianism's "highest" church. Peripheral constituents did withdraw, some dramatically, during the first year of the minister's pastorate. But the Standing Committee has been particularly gratified that the number of core members who have been disaffected has been negligible. . . .—JOHN NICHOLLS BOOTH, *Boston.*

What More to Say

To the Editors: The sermon of Robert Killam [May *Register and Leader*] was inspiring, but I missed important distinctions in his answers to the question: What shall we say? He urged that we say three things: Each individual is responsible for his own life. Man is basically good, not evil. Have faith in yourself.

To my mind, these statements are misleading when they stand by themselves.

"Each individual is responsible for his own life." That statement might suggest that each individual is independent of others, which is not the case. Each of us needs to learn to appreciate and absorb from others the values not immediately accessible to one's own individuality. . . . Hence our first responsibility is to provide the conditions under which mutual learning can occur most effectively. [It] must occur not only between individuals but between cultures, peoples, and races. At this crisis in human history, nothing is more important. . . .

"Man is basically good, not evil." The important thing is not how good we are. The important thing is first, how distinguish the good from the evil in ourselves, in our society, and in men generally; secondly, what operates to overcome the evil and create the good in men generally. No word is more confusing than the word *good* since what one calls good, others call evil. Doubtless the Nazis and the Communists are good in their own eyes, and we ourselves can be equally deluded about ourselves if we are not clear on what distinguishes the good from the evil.

"Have faith in yourself." But not in your isolated self. Rather have faith in that kind of interchange that creates appreciative understanding between individuals and peoples.—HENRY N. WIEMAN, *Carbondale, Ill.*

Unity Without Diversity?

To the Editors: It was refreshing to read the "analysis" Duncan Howlett performed [March *Register*] on Dr. Eugene Carson Blake's proposal for uniting the Christian churches. This kind of writing and thinking on present-day ecumenical questions is in the best tradition of the Unitarian movement.

The concepts of One Lord, One Faith, One Gospel, One Baptism, and One Communion are all deeply rooted in various historic creedal traditions. These traditions are themselves contradictory; consequently, a solution to the problem of the *Una Sancta* can never be fully realized within the framework of the proposal set forth by Dr. Blake. However, this problem can be solved within the framework of our liberal tradition.

Dr. Howlett has done a real service and his article is a needed corrective to the ecumenical thinking going on within the churches today. . . .—FRANKLIN P. SMITH, *Albuquerque, N.M.*

The True and the False

To the Editors: . . . Harold J. Quigley's "Private Religion" (April *Register*) only considered the negative end of the celestial pole. . . . we run into danger if we do not recognize the positive end . . . as well.

The private psychotic religion manifests itself by imposing personal ideas and concepts on others as God's truth. This very action spotlights the fact that it is a pseudo-private religion at work.

The very opposite action—or inaction—ensues from a bona fide private or personal religion. The positive personal religion acts on the truth that each human being must establish and live his own personal religion. . . .

True personal religion works in harmony with cosmic-natural laws, and for that very reason cannot be false or harmful. . . .—SONJA BIERSTAD, *Camp Hill, Pa.*

Staff Congratulated

To the Editors: Congratulations to you for the artistic achievement in the format and for the choice of the "lead" articles presented in the first [May] number of the combined journals of our two denominations. . . . a great contribution to the exciting venture of uniting our two liberal churches.—JOHN WEHLHOFER, *Chicago, Ill.*

Perspective

New Study Shows Impact of Jesus

THE PROPHET FROM NAZARETH. *By Morton Scott Enslin. New York: McGraw-Hill Book Co. $4.95.*

We are fortunate to have a full treatment of the person and career of Jesus by Professor Enslin. The thousands of students in college or seminary classes who have used his *Christian Beginnings* will be eager to see how he handles this subject. They have been grateful to him for a textbook which was more than a textbook, one with the curse of stodginess absent. Similarly with the professionals, his fellow-teachers and graduate students, who are familiar with his generous and salty interventions at scholarly meetings and his inestimable services in our societies and journals: they will be glad that he has developed here his views of the crowning topic of all our studies.

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Our author agrees with the general conclusions of scholarship today: that we cannot write a biography of Jesus, and that the reports of eyewitnesses have passed through the reshaping hands of his followers. But he demurs at the extreme skepticism to which this situation has led us, and he especially repudiates the perhaps sour-grapes position that the historical Jesus is not important anyway. It is not enough, he holds, to proclaim with the post-Easter church: Behold what God has wrought! (that is, in the Cross and Resurrection.) We should ask also, "How?" Otherwise the heavenly miracle of faith in the living Christ is torn from its moorings and too easily can become unreal or even unchristian. We can know much about Jesus and to know it is essential.

In Enslin's words: "The quest for the real Jesus, the one who laid his hand of compulsion upon those with whom he came in contact, and who so influenced those who knew him that they sought to carry on where he left off—this quest is possible."

Professor Enslin follows the story in the Gospels, with constant and necessary warnings against reading modern ideas into it, with lucid demonstration of early modifications, but with persuasive findings as to dependable memories. He shows us that it was the later followers who imposed upon the Gospels the idea that Jesus was not understood by friend or foe. Such followers also presented the view that Jesus claimed a divine status which not even they understood. It was the early church that pictured him as announcing beforehand his redemptive death in Jerusalem and his resurrection on the third day. It was the later traditions of the church which embroidered his story with miracles, often suggested to them by the Old Testament or by some saying later turned into an action.

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Behind such understandable dramatization of Jesus' career (especially of the birth and the Resurrection), we can press back to the prophet from Nazareth who was only too well understood by the guardians of the status quo, Jewish and Roman. But he also was heard gladly by those without status, and so well understood by them that his work could not die. As Professor Enslin insists, Jesus built something of himself in an enduring way into his disciples and followers during the period that he lived with them, so that his work could not but go on. There was no need of miracles at the grave.

Jesus saw himself as a prophet, the prophet expected for the end-time as one like Moses. He had the dynamic authority and powers associated with the endowments of the spirit. In this power he announced the coming heavenly son of man and the reversal of all things. In this power he clarified the will of God, denounced the abuses of the authorities (especially of the temple administration), and inevitably aroused the hostility of the guardians of public order. But in this power also he emphasized true understanding of the righteousness and love of God and implanted it in his disciples.

Professor Enslin rightly seeks to get behind the theology of the New Testament writers and of modern interpreters, to show how God acted in the historical Jesus. The emphasis falls on the immense charismatic appeal, example, and courage of the prophet of Nazareth, and on the response and undying devotion he won among the common people who were unchurched and without status.

The theological question still remains, however. Every leader who attracts a following does it not only by his person but also by his formulation of the cause at stake, by the meaningfulness of his summons. Enslin rightly identifies Jesus' eschatology here. But why and how did his message about the kingdom and the judgment have the consequences it did? And why did the message about the forgiveness of sins and the emphasis on Old Testament expectations have such effects? If theology does not come in here, at least some further explanation is needed of the depths of the revolution effected by Christ in his followers.

Similarly, respecting their loyalty to him after his death, Enslin rightly insists on the permanence of Christ's influence upon his followers and his continuing relation to them. They understood this in significant first-century vocabulary and doctrine, and their doctrine about his death and glory was inseparable from their faithfulness to him. Our loyalties, especially where they cost us everything, are clothed in a special understanding of our world.

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The author well states that in his life and death Jesus exhibited to his disciples "the very impress of God himself." Yes, but this meant also very particular conceptions about God and man and destiny. We therefore can ask an interpreter of the history of the Christ to exploit even further the first-century way of thinking about such matters which we find in the records. Enslin provides a large foundation for such thinking, as, for example, in his eloquent closing words:

"Jesus is not dead, but is living. Not the body which walked the Palestinian hills, but that essence of the divine that made Jesus Jesus; that quality which drew men to him, which transformed them, which enabled them to see aright the kind of life God wished them to live—that still lives. Jesus is not dead, can never die. He was never placed in any tomb, but has lived in the hearts and lives of the millions of men and women to whom he is endlessly calling, demanding that they follow with him to the only goal."

AMOS N. WILDER
Harvard Divinity School, Cambridge, Mass.

Psychiatrists, Theologians Join in Study

MAKING THE MINISTRY RELEVANT. *Edited by Hans Hofmann. New York: Charles Scribner's Sons. $3.50.*

This book is an outgrowth of the Harvard University Project on Religion and Mental Health, made possible by a grant from the National Institute of Mental Health. The project's stated purpose is to deepen understanding of the human personality by examining the religious nature of man in the light of the findings of the social sciences, particularly psychiatry.

A host of distinguished contributors—Hofmann, Tillich, Niebuhr, Miller, Appel, Hiltner, and Howe—were asked the following question: "In the light of modern knowledge, how can the ministry be made more relevant to our times?"

Although the answers are provocatively penetrating, they attempt to reconcile modern knowledge with Christian doctrine in traditional theological patterns, rather than to scrutinize the gospels of Christianity with the disciplines of modern knowledge—if, indeed, this can be done! For example, the most concise summary of the message of the book is contained in Tillich's proposition, "The relevance of the ministry lies not in the theology of the Cross, but in the vision of the Crucified."

Those who belong to traditional Christianity will hail this book as a strengthening of their position. But if one rejects Christological symbolism as a poor substitute for the religion of Jesus, the book's efforts at accommodation to contemporary scientific findings seem to confirm its inadequacy. One can commend the effort and the wish to be modern and relevant, but it is difficult to see the relevance of this book to the liberal ministry and its problems. Today's religion must be more than an intellectual reinterpretation of the Christian myth.

ROSS ALLEN WESTON
The Unitarian Church of Evanston, Illinois

African Riots Make Unhappy Story

THE SHOOTING AT SHARPEVILLE. *By Ambrose Reeves. Boston: Houghton Mifflin Co. $3.50.*

Bishop Ambrose Reeves has given a vivid account of the events leading to the massacre at Sharpeville, South Africa. Step by step he describes the painful little political intrigues whereby the people of the village were deprived of human rights. Then follows a description of the senseless shooting itself—the killing of sixty-nine, the wounding of close to a hundred fifty more.

The switch in roles of the police will be difficult for the reader to understand. Not only were the Sharpesville police unavailable to aid their fellow citizens, they also looked upon them as the potential enemy. And the white authorities? Their action in this bloody human mistake, according to Bishop Reeves's analysis, comes not so much from prejudice as from just plain "hatred, contempt, and fear."

The author supports his case well by including thirty excellent photographs taken on that hot day in Africa, as well as extracts from the hearings before a court of inquiry.

With the exception of a certain amount of repeating, Bishop Reeves writes in a clear style. His book presents a story that leaves the reader with an unhappy, frustrating emptiness.

RALPH STUTZMAN
Third Congregational Society, Springfield, Mass.

Churches' Public Involvement Questioned

UNDER ORDERS: The Churches and Public Affairs. *By Roswell P. Barnes. Garden City, N. Y.: Doubleday & Company, Inc. $2.95.*

"Should the American churches concern themselves with social, political, and economic matters? If so, what is the nature of that concern?" asks the publisher in bold type on the cover. Many Unitarians and Universalists considering denominational resolutions also have asked these questions. Some ask them as they listen to sermons, some as they see church representation on committees or participation in projects of social significance.

Is there a definitive answer to such questions? Roswell P. Barnes seeks to give one, by exploring the church's concern with articulating a public philosophy and giving a public witness. Even his qualifications for writing the book show the widespread concern with this problem, and indicate that it is far more general than the problem limited to our liberal household. As executive secretary in America of the World Council of Churches, Dr. Barnes is "on the firing line" of general Protestant activity in public affairs. A Presbyterian minister, he previously has served as associate general secretary of the National Council of Churches of Christ in America and its predecessor, the Federal Council.

The book has strengths and limitations. A Unitarian Universalist reader must adjust the theological filters on his lenses, so the "the God in Christ" phrases are taken in stride and the definitions of institutions, as well as the limiting theological justifications, are melded into a broader cultural background. Once this is done, the message and urgency for church action become clear. The church has a greater-than-historical perspective and a depth that goes beneath the transient surface appearance of events. It seeks to transform a grappling with events into a delving into the issues.

If the churches can do this, there is a justification for church action in public affairs. However, one suspects that too often the churches, made up of humans who are children of their times and buffeted by events, fail to maintain the proposed lofty perspective.

Under Orders should be prescribed for every person upset by the church's involvement in the socio-political world. It is good medicine for those who want the church to "be religious" and leave social affairs alone; those who favor "a twofold division" between faith and practice; those who look upon the social concern of the churches as potentially tinted with Communism; and those opposed to church resolutions on current concerns.

GEORGE N. MARSHALL
Minister, Unitarian Church of the Larger Fellowship

Frank Critique of Christianity Praised

THE FUTURE OF UNBELIEF. *By Gerhard Szczesny. New York: George Braziller, Inc. $4.00.*

Everybody who is anybody simply must read this book, because unbelief has a great and important future. No such frank voice has successfully spoken in America. We are indebted to this rising German intellectual for his vivid frankness in assaying the true position of Christianity today: it would crumble like a stale cookie were it not for the inherent nature of society to promote and protect itself.

The book is an enjoyable exposé of the true existentialism in which we are tension-bound. Christianity is doomed by its ineptitude; the future, as well as the covert present, lies in unbelief! This is grist for the mill—and a trumpet blast for the "new denomination" to get going.

ROBERT HENRY HOLMES
First Parish Church (Unitarian), Bedford, Mass.

'Large Use of Small Groups' in Churches

A PHILOSOPHY OF ADULT CHRISTIAN EDUCATION: *By David J. Ernsberger. Philadelphia: The Westminster Press. $3.75.*

Surveys indicate that ministers tend to work either with their congregations as a whole (as in preaching) or with their congregations as individuals (as in counseling), and to neglect an important middle level of operation: small group work. Yet educators and psychologists know that work through small face-to-face groups is the most productive of learning, growth, and personal change; and ministers who engage in this work find they seldom lack for relevant sermon themes.

David Ernsberger, a Presbyterian pastor of Saginaw, Michigan, demonstrates that a ministry making large use of small groups is in line with the traditional concept of the preacher as one who seeks to communicate the Word to his people, and with the concept of the church as a teacher. The Word communicated by the preacher is one which causes changes in people and their fundamental relationships. The reason for study groups in a church is not the acquisition of knowledge but the creation of a response in people, as they diagnose their situation and confront their religious resources.

One barrier to the extensive use of small groups in the church is the expectation of the clergy's role, which exists in both lay and clerical minds. The Overstreets once reported that ministers, along with teachers, were hardest to train as democratic discussion group leaders. They are too familiar with the role of the religious expert, and laymen are often surprisingly willing to let them assume the role.

Mr. Ernsberger's book provides a more adequate treatment of the meaning of small groups to church life than Mrs. Laile Bartlett's *Bright Galaxy*. Although the theological vocabulary is traditional, the aims of personal growth and revitalized church life are familiar.

JAMES D. HUNT
First Universalist Church of Cortland, N. Y.

Poetess Describes Music of Shakespeare

A NOTEBOOK ON WILLIAM SHAKESPEARE. *By Edith Sitwell. Boston: Beacon Press (Beacon Paperbacks, No. 118). $1.75.*

The more severe English critics, F. R. Leavis for example, sometimes have spoken disparagingly of Edith Sitwell as a critic. Very often she will take alternative readings over which the scholars have quarreled and simply vote for the one which her instinct tells her is correct. The essential value of her Shakespeare *Notebook,* as of her *Alexander Pope,* is, however, her blow-by-blow, syllable-by-syllable presentation of the actual music of the verse.

Poetry is not primarily a matter of understanding but of doing; to the unskilled reader Miss Sitwell, like a dancing teacher to a beginner, gives a demonstration of what to do. Take, she says, the line in King Lear: "Vaunt-curriers to oake-cleaving thunder bolts" and notice that "the only word that does not bear an accent is 'to.' And that is one reason for the immensity of the passage in which the line occurs—the passage is that beginning, 'Blow, windes, and crack your cheekes. . . .' "

While the work exhibits wide reading in Shakespeare scholarship, its primary value will be the initiation into what ought to go on in the human throat when the lines of Shakespeare are read either aloud to others or inaudibly to oneself.

LLEWELLYN JONES
The Humanist

Nature Needs Less of Man's Interference

THE BALANCE OF NATURE. *By Lorus J. and Margery Milne. Illustrated by Olaus J. Murie. New York: Alfred A. Knopf, Inc. $5.00.*

In a world full of books about how to save mankind in six easy lessons, it is a relief to come upon a volume packed with *facts.* This is such a book. It is the tenth volume by this husband-and-wife writing team of naturalists, and it is worth anybody's close attention. The great religions speak of oneness with God and tell us that God is in nature. Here are two scientists saying the very same thing with a totally different vocabulary.

If the balance of nature is upset, something has to give: perhaps one species develops like mad while another becomes extinct. Man applies DDT to kill the bugs and he kills the birds too. In America we are cutting timber from the remaining fifty-five thousand square miles of accessible softwoods about 24 per cent faster than it is being replaced. Men fought for the rich grasslands of Texas and then overgrazed them: "within a single human generation the Texan prairies became a thorn forest." Our plows have "ripped the native sod so thoroughly that in 1957 only a quarter of a square mile of unplowed tall grass plains are to be found in America." (Tucker Prairie, fifteen miles east of Columbia, Missouri).

But it's not all gloomy. For instance, a crocodile swallows huge mouthfuls at a time—sometimes a whole duck—and then gulps for air as the load goes down. At these times his tear glands discharge copiously, and there you have your crocodile tears. Again, in order to maintain a ten-pound bass, about fourteen tons of living food has to be available in the form of forage fish and algae. One more: only the green plants of earth trap sun energy and build foodstuffs; these plants are now supporting five times as many people as in 1650; and the Anglo-American world, 7 per cent of mankind, "now consumes 50 per cent of the world's non-renewable natural resources and a lion's share of the renewable ones as well." A summary quotation is this: "Few benefits conferred by man upon other forms of life can compare with granting immunity from human interference."

Here is a thoughtful adult sequel to *How Miracles Abound* that any person with a serious and inclusive religious interest will value.

EDWARD DARLING
Beacon Press

Rabbi Urges Renewal of Faith

THREE PATHS OF GOD AND MAN. *By Samuel H. Dresner. New York: Harper & Brothers. $3.00.*

The thesis proposed by Rabbi Dresner is that our age has lost its faith in God, that faith is strange to us. Thus have we fallen into evil ways. He argues that we must find our way back to God through prayer, humility, and compassion. Forsaking "modernism" and "liberalism," we must search out again the God our fathers knew.

One wonders, however, when was this Golden Age? When in history was God or faith ever anything but strange to man? When were men holy and their cities devout?

The book is full of valuable insights, well written, and provocative. One could wish, however, that the rabbi's orientation was less enamored of the popular conservatism of our day and more imbued with the Messianic tradition of his faith.

JOHN B. WOLF
All Souls' Unitarian Church, Tulsa, Okla.

Thoughts for Meditation

Edited by

JACOB TRAPP

Rabindranath Tagore Centenary

I sat alone in a corner of my house thinking it too narrow for any guest, but now when its door is flung open by an unbidden joy I find there is room for thee and for all the world.

Fruit Gathering

Thou hast made me known to friends I knew not.
Thou hast given me seats in homes not my own.
Thou hast brought the distant near, and made a brother of the stranger. . . .
When one knows Thee, then alien there is none.
Then no door is shut. . . .

Gitanjali

Yours is the light that breaks forth from the dark, and the good that sprouts from the cleft heart of strife.
Yours is the house that opens upon the world, and the love that calls to the battlefield.
Yours is the gift that still is a gain when everything is a loss, and the life that flows through the caverns of death.
Yours is the heaven that lies in the common dust, and you are there for me, you are there for all.

Fruit Gathering

In the fragrant days of sunny April through the forest path he comes, comes, ever comes.
In the rainy gloom of July nights on the thundering chariot of clouds he comes, comes, ever comes.
In sorrow after sorrow it is his steps that press upon my heart, and it is the golden touch of his feet that makes my joy to shine.

Gitanjali

Beauty is sweet to us, because she dances to the same fleeting tune with our lives.
Knowledge is precious to us, because we shall never have time to complete it.
All is done and finished in the eternal Heaven.
But earth's flowers of illusion are kept eternally fresh by death.
Brother, keep that in mind and rejoice.

The Gardener

I feel that all the stars shine in me.
The world breaks into my life like a flood.
The flowers blossom in my body.
All the youthfulness of land and water smokes like an incense in my heart; and the breath of all things plays on my thoughts as on a flute.

Fruit Gathering

Give me the supreme courage of love, this is my prayer—the energy to speak, to do, to suffer at thy will, to leave all things or be left alone. Strengthen me on errands of danger, honour me with pain, and help me climb to that difficult mood which sacrifices daily to thee.
Give me the supreme confidence of love, this is my prayer—the confidence that belongs to life in death, to victory in defeat, to the power hidden in the frailest beauty, to that dignity in pain wich accepts hurt but disdains to return it.

The Fugitive

This is my prayer to thee, my lord—strike, strike at the root of penury in my heart.
Give me the strength lightly to bear my joys and sorrows.
Give me the strength to make my love fruitful in service.
Give me the strength never to disown the poor or bend my knees before insolent might.
Give me the strength to raise my mind high above daily trifles.
And give me the strength to surrender my strength to thy will with love.

Gitanjali

When I go from hence let this be my parting word, that what I have seen is unsurpassable.
I have tasted of the hidden honey of this lotus that expands on the ocean of light, and thus am I blessed—let this be my parting word.
In this playhouse of infinite forms I have had my play and here I have caught sight of him that is formless.
My whole body and my limbs have been thrilled with his touch who is beyond touch; and if the end comes here, let it come—let this be my parting word.

Gitanjali

The Unitarian Universalist World

TRUSTEES MEET TO CONFRONT MAJOR PROBLEMS OF NEW UNITARIAN UNIVERSALIST ASSOCIATION

Newly elected trustees met within hours of the adjournment May 13 of the organizing meetings of the Unitarian Universalist Association and confronted the major problems of a new denomination, set in motion initial efforts to solve some of the more pressing, provided for the continued flow of services to churches and fellowships, and set June 19 and 20 as dates for their next meeting.

Financial matters, personnel policies, and methods of communication with the constituency were among the subjects of informal discussions. But in specific actions, the board moved to effect a consultative liaison both with regional directors and state superintendents on regional organization and with the Unitarian Service Committee, Inc., an autonomous agency, on its future relationships with the new association.

The board delayed consideration of proposals for headquarters organization and in effect, Dr. Marshall E. Dimock, moderator, reported, advised that former personnel of the American Unitarian Association and The Universalist Church of America continue to function as usual until some further action be taken.

The sessions brought together for the first time a number of Unitarians and Universalists who previously had been unacquainted. Dr. Dimock, who is chairman of the board, expressed satisfaction at the result.

"I thought the spirit of the first board meeting was very good," he said.

• • •

All the newly elected officers and eighteen of the twenty trustees were present. The sessions were closed to observers. The only non-members of the board who attended were:

F. Jane Hopkins, who was appointed recording secretary by vote of the board at the outset of the meetings. She also is serving as Dr. Dimock's personal secretary.

Frank B. Frederick, former legal counsel of the AUA, who was appointed to a similar position in the new association by vote of the board.

Raymond C. Hopkins, who was chairman of the Co-ordinating Committee on Consolidation.

Two temporary appointments were approved by the board. Arthur D. Nash, former AUA comptroller, was appointed assistant treasurer. The Rev. Leon C. Fay was asked to serve as director of the Department of the Ministry so that a Ministerial Fellowship Committee might carry on its work; he had been director of the AUA Department of the Ministry.

The board also acted to complete its own organization, as prescribed in the association's bylaws. It named four standing committees—an Executive Committee, a Ministerial Fellowship Committee, a Finance Committee, and an Investment Committee.

Nine Societies Join UUA

Three new churches and six fellowships joined the Unitarian Universalist Association immediately after its organization. All were admitted to membership by vote of the Board of Trustees at its first meeting.

Among the nine societies (see Survey, page 34, for list) was the Atkinson Memorial Congregational Church of Oregon City, Oregon, which did not participate in the merger of Congregational and Evangelical and Reformed churches into the United Church.

The secretary's approval of a temporary seal, required by the bylaws, was reported by Mrs. J. Russell Bowman and recorded.

Notification that the required certificates had been filed with the Secretaries of State of Massachusetts and New York, completing the legal incorporation of the new association, was received.

Financial matters required a series of actions designed to enable the treasurer's office and some administrative employees to conduct business in behalf of the association and Beacon Press and to administer contributory pension plans. Provision was made for a continued flow of funds to organizations which have participated in the United Unitarian Appeal to satisfy allocations for operations through July.

The board ratified appointments made by the joint boards of the AUA and UCA earlier in the year to a Committee on Fund Raising and a Committee on Allocations and authorized the president and the moderator to complete committee personnel. It also approved interim procedures for the two committees.

The various advisory committees in the two consolidating denominations were authorized to function as usual until the June board meeting.

Discussion of personnel matters produced a vote to refer to the Executive Committee a report on personnel practices from Interim Committee Two, on Mode of Organization. The Executive Committee was to report its recommendations at the June board meeting.

No specific action was taken as a result of the board's discussion of communication with its constituency.

Appointment of a board committee to consult with regional directors and state superintendents was in response to a recommendation of the first delegates urging that the board "ask the regions, subregions, and state conventions to advise on their concern about the specific recommendations of Interim Committee Four," on regional organization. The board committee was instructed to undertake its consultations at the earliest possible date. The board also voted to request the boards of regions and state conventions "to feel free to submit at this time their present thinking as to next steps in the regional organization" of the association. Dr. Dimock appointed Mrs. Bowman, the Rev. Richard Henry, Dr. Carl A. Bays, Dr. Carleton M. Fisher, and Dr. Donald S. Harrington members of the special committee.

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The board committee to consult with representatives of the Unitarian Service Committee, Inc., was asked to take its recommendations to the October board meeting. UUA board members of the committee are Dr. Dimock; Dr. Dana McLean Greeley, president of the UUA; Judge Lawrence G. Brooks, and Dr. Fisher. Dr. Frank Z. Glick, executive director of the USC, reported that Dr. Arthur J. Altmeyer, the Rev. Jack Mendelsohn, Jr., the Rev. Malcolm R. Sutherland, Jr., and Harry R. Van Cleve, newly elected president of the USC, would represent the USC in the consultations.

(Continued)

Members of the four standing committees of the board are:

Executive Committee: Dr. Marshall E. Dimock, Dr. Dana McLean Greeley, Mrs. J. Russell Bowman, Wilson C. Piper, Judge Lawrence G. Brooks, Dr. Carleton M. Fisher, William B. Norris, Dr. Donald S. Harrington, the Rev. Earle T. McKinney, and Arthur K. Litchfield.

Ministerial Fellowship Committee: Dr. Robert Killam, chairman; Mrs. A. Powell Davies, Theodore A. Karam, the Rev. Richard Woodman, Dr. David Rhys Williams, the Rev. Ralph N. Helverson, and the Rev. Earle T. McKinney.

Investment Committee: Ralph S. Anthony, Arthur L. Coburn, David Ames, C. Rodgers Burgin, Arthur K. Litchfield, Dr. Dana McLean Greeley, Wilson C. Piper.

Finance Committee: G. Peter Fleck, chairman; Joseph L. Fisher, Nicholas N. Greene, Dr. Lincoln P. Bloomfield, Mrs. J. Russell Bowman, Dr. Dana McLean Greeley, and Wilson C. Piper.

Members of other committees include:
Committee on Fund Raising: Donald Field, Dunbar Holmes, Wallace Adler, Robert Dearth, Lloyd Manis, R. Widmer Hubbs, and Ralph Wood, Jr.

Committee on Allocations: Howard M. Hess, W. Scott Allen, Robert Mohlman, Douglas B. Whiting, Dr. Brainard Gibbons, S. B. Butler, Robert P. Loring, and John Ghublikian.

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Limit on Assembly Meetings

The General Assembly of the Unitarian Universalist Association probably will not meet in communities where racial segregation is practiced.

The Board of Trustees, by formal vote, declared it to be the policy of the board that the assembly "not meet in any city where delegates are not all equally welcomed in the hotels and restaurants."

The motion was passed during discussion of meeting places for future assemblies. The board recommended that the Program Committee investigate the possibility of holding the 1963 meeting in San Francisco, California, and the 1964 meeting in Chicago, Illinois. It also heard an invitation from Edward B. Ratcliffe, a board member, to hold the assembly meeting in Canada in 1967, Canada's centennial year.

The 1962 meeting is scheduled May 23 through 28 in Washington, D.C.

British Unitarians Elect J. Harry Smith President

The Rev. J. Harry Smith, minister of Gee Cross Chapel, Hyde, Cheshire, was elected president of the General Assembly of Unitarian and Free Christian Churches at the organization's annual meeting in Manchester, England, April 11-14.

"As a religious community we live in a society which needs to be made as affluent spiritually as it has become materially," Mr. Smith told the delegates in his acceptance speech. "We stand related to a multitude of people who need to find dynamic belief and vitalizing faith."

"If we are to be a growing church, if our faith is to operate more helpfully within the relatedness of which I have spoken, our greatest need is the acceptance of individual responsibility for making our faith a more widely-shared faith," he concluded.

The Rev. John Kielty, secretary of the General Assembly, stressed the need for increasing numbers of ministers in his annual report.

"We need a minimum of twelve students per year for some years to come," he stated. Mr. Kielty also suggested ministerial recruitment from "men in their early forties, who have had experience in commerce and industry."

The meeting approved one resolution on public affairs, requesting the British government to issue free radio and television licenses to old persons living alone on state pensions. A resolution of greetings to the American Unitarian Association and The Universalist Church of America on the occasion of their consolidation also was passed.

The annual Essex Hall Lecture was delivered by Dr. D. Russell Davis, reader in medical psychology at Cambridge University, on the topic "Alienation and Fellowship."

The General Assembly voted to hold its 1962 annual meeting in London, April 13-17.

Australian Unitarians Form National Church Association

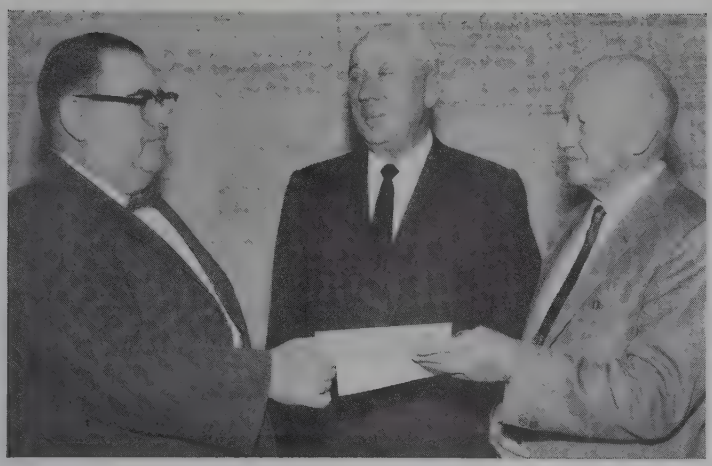
Australian Unitarians united to form a national association at a special Easter meeting in Adelaide. Australian churches in the past have been members of the General Assembly of Unitarian and Free Christian Churches in Britain but have had no national co-ordinating organization.

Represented at the meeting were the Sydney Unitarian Church; All Souls Unitarian Church, Melbourne; the Unitarian Community Church, Seaford; the Unitarian Christian Church, Adelaide; and the Shady Grove Unitarian Christian Church, Adelaide.

The new organization is named The Australian Assembly of Unitarian and Liberal Christian Churches. Officers elected at the organizing meeting include the Rev. William Bottomley, Melbourne, president; the Rev. Colin Gibson, Adelaide, secretary; and Philip Mountain, Melbourne, treasurer. *The Unitarian Quest* will be published by the assembly as its official organ.

The conference was "extremely successful," Mr. Gibson reported, "resulting not only in the formation of the assembly but in a new fellowship among the separate churches. Members of the congregations met and got to know each other for the first time."

A major problem facing Australian churches is a shortage of ministers. "It is difficult to find Unitarian-trained ministers willing to accept the challenge of Australian churches and come out to another country," Mr. Gibson stated. "It is essential for a minister coming to Australia to be a thorough Unitarian with experience in the denomination in the United Kingdom or the United States, because he is going to be alone in a church which is alone."



SPECIAL GIFTS CHAIRMAN ANNOUNCED: Bertram A. Stroock (center) meets with Universalist Development Program Leaders after the announcement of his appointment as special gifts chairman of the program. Dr. Carl A. Bays (left) is chairman of the campaign steering committee, and John D. Brush (right) is general chairman of the UDP.

Bertram Stroock Named Chairman Of UDP Special Gifts Campaign

John D. Brush, Sr., general chairman of the Universalist Development Program, has announced the appointment of Bertram A. Stroock as national chairman of the special gifts campaign.

Mr. Stroock, a member of the First Universalist Church of Danbury, Connecticut, formerly was president of Stroock & Company, woolen manufacturers. He resides in Newton, Connecticut.

Mr. Stroock was chairman of his church's 1960 every member canvass and is now chairman of the church's finance committee. He was chairman of the Danbury Hospital Development Fund and Public Relations Committee, 1958-60, and in 1961 was made an honorary member of the Newton Park Commission.

The Universalist Development Program seeks $1,325,000 to strengthen denominational services in the new Unitarian Universalist Association.

Three Hundred Vote to Consolidate Denominational Ministers Groups

Three hundred Unitarian and Universalist ministers met May 10 at Swampscott, Massachusetts, and voted to consolidate their ministerial associations.

A constitution and bylaws and a code of professional practices were adopted for the new Unitarian Universalist Ministers Association.

William P. Jenkins of Rochester, N.Y., was elected president; Richard Woodman of Binghamton, N.Y., vice-president; Paul N. Carnes of Buffalo, N.Y., secretary; and Phillips L. Thayer of North Olmsted, Ohio, treasurer.

Max D. Gaebler of Madison, Wis., Russell W. Lockwood of Muncie, Ind., and Dr. John E. Wood of Watertown, N.Y., were elected trustees.

Recognition was given to the following Universalist ministers for the twenty-fifth anniversary of their ordination: John Q. Parkhurst, Emerson Schwenk, and Warren B. Lovejoy. Dr. Fred C. Leining was honored for his fiftieth anniversary.

Unitarian ministers recognized for their twenty-fifth anniversary of ordination were Merrill O. Bates, Carl Bihldorff, Dr. Edwin C. Broome, Jr., John W. Cyrus, Dr. Arthur Foote, Rudolph W. Gilbert, Truman P. Hayes, George G. Howard, Willard L. McKinstry, Robert E. Romig, Thomas A. Sinclair, Chadbourne A. Spring, Clifford S. Vessey, and Clyde D. Williams.

Recognized for their fiftieth anniversary were Dr. W. Waldemar Argow, John Flint, S. Robert Mayer-Oakes, Dr. Vivian T. Pomeroy, John H. Taylor, and Dr. Von Ogden Vogt.

Mr. Lovejoy spoke for the twenty-five-year Universalist ministers, Mr. Bihldorff for the twenty-five-year Unitarian ministers, and Dr. Argow for the fifty-year Unitarian and Universalist ministers.

The Clarence R. Skinner Award for the most significant sermon of the year was given to David Hicks MacPherson of Silver Spring, Maryland.

BOSTON, MASS. — ARLINGTON STREET CHURCH, opposite the Public Garden. Rev. Jack Mendelsohn, Minister. Sunday Morning Service, 11:00 A.M.; Church School, 10:15 A.M.; High School Age Group, 2:30 P.M.; College Age, 1:15 P.M.; Young Adults, 6:00 P.M.; Regular Tuesday Program: Chapel Services, 6:00 P.M.; Community Supper, 6:45 P.M.; Public Forum, 8:00 P.M.

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Vahanian, Gabriel—Prof. of Religion at Syracuse University
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Thine,
Lucretius

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Activities of Unitarian, Universalist Organizations

A proposal for a standing committee on public affairs was adopted at the 1961 annual meeting of the Alliance of Unitarian Women, May 10-11, in Boston. Duties of the committee will be to "undertake appropriate study, disseminate information, and plan programs implementing the conscience of our group." The Alliance also adopted three program emphases for the coming year. They are United Nations and world refugees, problems of the aging, and equal opportunities for all persons.

A proposal was voted to support projects of the Unitarian Service Committee, Inc., with emphasis on providing clothing for refugees and Navajo Indians and financial support for rehabilitation of alcoholic Indians.

A resolution recommending that "the consolidation of the Alliance of Unitarian Women and The Association of Universalist Women be completed at the business sessions of the two organizations in 1963" was unanimously passed.

• • •

The Association of Universalist Women at its biennial meetings, May 10-11, in Boston, also voted for consolidation of the two organizations. It also passed nine recommendations concerning program and organization. Included were recommendations that The Association of Universalist Women should apply as an autonomous organization for affiliation with the Unitarian Universalist Association; continue its sponsorship of the Clara Barton and Elliott P. Joslin summer camps for diabetic boys and girls; provide scholarship aid for students at Crane and St. Lawrence Theological Schools; plan "pilot projects in the areas of program, publications, and leadership training" with the Alliance of Unitarian Women; provide financial support for Japanese Universalist centers in Tokyo and Nagano and for the Jordan settlement house in Suffolk, Virginia; continue regional leadership training institutes with exchanges between areas; and encourage memberships in the International Union of Liberal Christian Women. A resolution recommending that Universalist women "reaffirm their interest in . . . areas of public concern. . . . and express their interest . . . by seeking membership in the Unitarian Fellowship for Social Justice" also was passed.

The two women's groups sponsored several joint sessions during their meetings. Included were a luncheon address by Dr. Lawrence K. Frank, author and lecturer, on the topic "Creating New Patterns;" a Boston Pops orchestra concert for all delegates; and a closing worship service.

• • •

The first annual Earl Morse Wilbur prize for "a distinguished contribution in Unitarian history" was awarded to Mrs. F. W. Steinberg, San Antonio, Tex. Announcement of the $250 award was made May 15 in Boston at the annual meeting of the Unitarian Historical Society, which sponsors the award.

Mrs. Steinberg's essay was titled "The Theological Breakthroughs of Faustus Socinus."

The Earl Morse Wilbur prize, created last year, honors the late president of the Starr King School for the Ministry in Berkeley, California, and author of the two-volume *History of Unitarianism.*

The Rev. David B. Parke, vice-president of the society, announced that essays for the 1961 competition must be mailed to him at Atwood Hall, Canton, N. Y., no later than January 1, 1962. Entries must be not less than twenty pages in length.

• • •

New officers elected at the annual meeting of the Unitarian Fellowship for Social Justice, May 15, in Boston are the Rev. Eugene O. Pickett, Richmond, Va., president; Mrs. Paul Blanshard, Thetford Center, Vt., vice-president; Miss Eula James, Washington, D.C., secretary; and the Rev. David H. MacPherson, Silver Spring, Md., treasurer.

Board members elected include Isaac McNatt, New York, N.Y.; the Rev. Arnold Thaw, Natick, Mass.; the Rev. Tracy M. Pullman, Detroit, Mich.; and Dr. Sidney Freeman, Charlotte, N.C.

Mrs. Blanshard is retiring as executive director of the UFSJ but will continue to serve as a consultant in legislative matters.

The annual Holmes-Weatherly civil liberties award was presented to "Mrs. Doe and Mrs. Poe," anonymous litigants in the Supreme Court case which challenged Connecticut's birth control laws. The award was received at the UFSJ luncheon, May 15, by Dr. Fowler Harper, a professor at the Yale University Law School who represented the two women.

Service Department Aids African Students in U. S.

An invitation for Unitarians and Universalists to sponsor African high school students in the United States has been extended by the African American Students Foundation.

The program will be conducted through the Department of Service of the Unitarian Universalist Association. Local churches have been asked to arrange for the student to live with a family, enroll the student in a local high school, and provide fellowship and entertainment for the student within the larger church organization.

The African American Students Foundation provides all travel expenses for the student, but cannot bring him to the United States unless hospitality has been arranged in advance. Most of the students are juniors or seniors in high school.

Churches wishing to sponsor a student may obtain further information from the Rev. Dana E. Klotzle, director, UUA Department of Service, 25 Beacon Street, Boston 8.

Dr. Curtis W. Reese Dies; Minister, Social Worker

Dr. Curtis W. Reese, former president of the Western Unitarian Conference and dean of the Abraham Lincoln Centre, Chicago, Illinois, died June 5 at the age of seventy-three.

Dr. Reese was widely known for his leadership in continental and regional Unitarian organizations. He was secretary of the Western Unitarian Conference, 1919-30, and president 1939-53. In 1926 he was named dean of the Abraham Lincoln Centre and served in that position until his retirement in 1957. He was presented the American Unitarian Association's annual Unitarian Award for service to liberal religion in 1959.

Dr. Reese was a member of the AUA Board of Directors, 1919-30, a regional vice-president, 1940-45, and served again as board member, 1947-50. He also was a member of the board of the Unitarian Service Committee, Inc., the Meadville Theological School, and was one of the original members of the Council of Liberal Churches.

Dr. Reese was born September 3, 1887, in Madison County, North Carolina, and was educated at Ewing College, Illinois, and the Southern Baptist Theological Seminary, Lexington, Kentucky. He was ordained a Baptist minister in 1908 and served churches of that denomination until he became a Unitarian in 1913. He was minister of Unitarian churches in Alton, Illinois, 1913-15, and Des Moines, Iowa, 1915-19. He was awarded an honorary doctorate by Meadville Theological School in 1927.

Dr. Reese was author of numerous books and articles including *Humanism, Humanist Religion,* and *The Meaning of Humanism.* He was for many years editor of the monthly magazine *Unity* and was an editor of *Hymns of the Spirit.*

A memorial service for Dr. Reese was conducted June 7 at the church of the First Unitarian Society of Chicago.

Llewellyn Jones Dies, Once Register Editor

Llewellyn Jones, 76, a former editor of *The Christian Register,* died in Cambridge, Massachusetts, in May.

Mr. Jones was born in Castletown, Isle of Man, and was educated there at King William College. He was literary editor of the *Chicago Evening Post* from 1913 to 1932, and a member of the editorial staff of the *Chicago Herald-Examiner,* 1933-34. From 1935 until his appointment in 1938 as *Register* editor, he was an editor for Willett, Clark & Company in Chicago.

Mr. Jones was a student of Scandinavian literature and translated many books and poems into Scandinavian languages and Scandinavian works into English. He was also author of several books including *First Impressions: Essays on Poetry, Criticism, and Prosody; How to Criticize Books;* and *How to Read Books.*

Mr. Jones became editor of *The Christian Register* while the magazine was published by a corporation independent of the American Unitarian Association. One year later, however, a financial deficit forced the magazine to appeal to the AUA for assistance, and full responsibility for its publication was assumed by the association. A disagreement between the editor and the AUA administration concerning editorial policy for the magazine led to Mr. Jones's resignation in 1941.

After leaving the *Register,* Mr. Jones did free-lance editorial work and translating. He was for several years a manuscript reader for the Beacon Press and at the time of his death was literary editor of *The Humanist,* official journal of the American Humanist Association.

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RESOLUTIONS ADOPTED BY UNITARIAN UNIVERSALIST ASSOCIATION

NATIONAL
Migratory Workers

WHEREAS: Migratory workers are the most disadvantaged group in our population with below-minimum wages, sub-standard health and housing, and restricted opportunities for their children; and

WHEREAS: Protections of social legislation established for the benefit of industrial workers are non-existent for migratory workers, and such non-existence constitutes special discrimination against the agricultural worker and his family;

THEREFORE BE IT RESOLVED: That the Unitarian Universalist Association send letters to Senator Harrison Williams, Jr., the Secretary of Labor, the Secretary of Agriculture and to the President's Committee on Migratory Labor, urging them to recommend to Congress passage and vigorous enforcement of the legislative program that has been drawn up by the Senate Sub-Committee on Migratory Labor which will accomplisn the following:

(a) Provide for an agricultural minimum wage (Resolution S. 1122)
(b) Prohibit agricultural child labor (S. 1123)
(c) Provide for the education of migrant children (S. 1124)
(d) Provide for the education of migrant adults (S. 1125)
(e) Require the registration of agricultural labor contractors (S. 1126)
(f) Assist in the providing of housing for domestic farm labor (S. 1127)
(g) Make the provisions of the National Labor Relations Act applicable to agriculture (S. 1128)
(h) Provide for the stabilization of the farm work force (S. 1129)
(i) Supply improved health services for migrant families (S. 1130)
(j) Supply improved welfare services for migrant children (S. 1131)
(k) Establish a Citizen's Council on Migratory Labor (S. 1132)

Vote: For—385; Against—15

Mental Health

WHEREAS: Every second hospital bed in the United States is occupied by a mentally ill person with most public mental hospitals caring for 1,000 to 14,000 patients; and

WHEREAS: Medical knowledge has developed to the degree that many of the mentally ill could, with proper individual care, be returned to live useful lives in society;

THEREFORE BE IT RESOLVED: That the churches and fellowships of the Unitarian Universalist Association study their own communities to determine whether facilities and budgets are adequate for the care of mental patients within their own communities, such facilities to include psychiatric units in general hospitals, "half-way houses" for discharged mental patients, vocational and counseling services, and special classes in the public school system for emotionally disturbed and mentally retarded children;

BE IT ALSO RESOLVED: That member churches and fellowships strive to inform themselves in this field in order to give compassionate understanding towards the mentally ill as family, friends, or employers and to assist through direct volunteer service in appropriate places; and

BE IT FURTHER RESOLVED: That Unitarians and Universalists accept positions of leadership in their communities where they can influence public opinion and government agencies so that the financial and medical needs of the mentally ill may be met.

Passed unanimously.

Capital Punishment

WHEREAS: Respect for the value of every human life must be incorporated into our laws if it is to be observed by our people; and

WHEREAS: Modern justice should concern itself with rehabilitation, not retribution; and

WHEREAS: It has not been proved that fear of capital punishment is a deterrent to crime; and

WHEREAS: Human judgments are not infallible, and no penalty should be used which cannot be revoked in case of error; and

WHEREAS: Capital punishment has not always been used impartially among all economic and racial groups in America;

THEREFORE BE IT RESOLVED: That the Unitarian Universalist Association urges its churches and fellowships in the United States and Canada to exert all reasonable efforts towards the elimination of capital punishment; and

BE IT FURTHER RESOLVED: That copies of this resolution be sent to the Governors of all states in which capital punishment has not yet been eliminated and to the Canadian Minister of Justice.

Public School Integration

WHEREAS: Denial of equal opportunities for education on account of race or color continues to be widespread seven years after the Supreme Court's unanimous declaration that the Constitution forbids it; and

WHEREAS: Such disregard for the supreme law of the land presents a moral crisis no less than that resulting from the violation of human rights involved;

THEREFORE BE IT RESOLVED: That the Unitarian Universalist Association commends the President of the United States for public statements already made and urges his continued appropriate action to clarify the moral issues and to enlist active public support for their resolution by prompt integration of the public schools at all levels; and

BE IT FURTHER RESOLVED: That this assembly call upon the Federal Courts to implement the Supreme Court decision with speed and firmness.

Vote: For—475; Against—34.

Freedom of Residence

BE IT RESOLVED: That the Unitarian Universalist Association urges the President of the United States to promulgate an Executive Order prohibiting discrimination in Federal Housing and Urban Renewal programs and establishing a committee to develop a program of implementation of the same.

BE IT FURTHER RESOLVED: That the Unitarian Universalist Association urges its churches and fellowships to:

1. Call upon their individual members to make all housing, urban and suburban, new or old, which they control as owners, dealers, brokers, builders, or mortgagors available to any qualified person, without regard to race, color, creed or national origin.
2. Call upon all real estate dealers, brokers, and mortgagors to do the same.
3. Request their city and state legislators to repeal all existing laws requiring racial segregation and to urge the adoption of local and state laws prohibiting discrimination in housing.

- WHAT ABOUT PROHIBITION? -

The Unitarian-Universalist Society for Alcohol Education does not advocate Prohibition. We tried Prohibition in America and it didn't work. As a matter of fact, the very illegality of drinking lent a certain aura of excitement to it, and a lot of people who should have known better started drinking "because it was the thing to do."

The use of force to compel abstinence from whiskey—or from anything else that you might wish to eat or drink—is entirely at variance with liberal religious philosophy as we understand it. It is our purpose to educate: to present the facts on what the use of alcoholic beverages has done to this nation in terms of ruined families, increased prison populations, increased highway fatalities, and a hundred other consequences of intemperance.

It is on this basis that we advocate self-control, not by legislation but by a conscious personal decision to abstain from the use of intoxicating beverages. Some of those who made this choice in times past:

WILLIAM ELLERY CHANNING: "Above all, let me urge on those who would bring out and elevate their higher nature to abstain from the use of spirituous liquors. This bad habit is distinguished from all others by the ravages it makes on the reason, the intellect."

ROBERT INGERSOLL: "Whiskey demoralizes those who make it, those who sell it, and those who drink it."

WENDELL PHILLIPS: "I have been a teetotaler for 34 years, and it is a cause nearest my heart."

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Boston 8, Mass.

4. Stimulate, encourage, and participate in educational programs, meetings, and other activities sponsored by both governmental and voluntary agencies and designed to promote equality of opportunity in housing.

Abolition of the House Un-American Activities Committee and the Senate Internal Security Sub-Committee

WHEREAS: The House Un-American Activities Committee and the Senate Internal Security Sub-Committee have failed to accomplish the purposes for which they were established; and

WHEREAS: Over the years of their existence, the effect of these committees has too often been only to harass people who held unpopular opinions; and

WHEREAS: The cause of National Security has been used by these committees as an excuse to call into question long-standing individual freedoms granted under the Constitution of the United States;

THEREFORE BE IT RESOLVED: That the Unitarian Universalist Association

1. Recommends to the Congress the abolition of these two committees and
2. Urges all Unitarians and Universalists to call upon their representatives in the Senate and House of Representatives to vote against further appropriations for these committees.

Vote: For—485; Against—43

INTERNATIONAL
Disarmament and Test Ban Treaty

WHEREAS: The settlement of international conflicts by war is inconsistent with our commitments under the charter of the United Nations and the prolongation of present tensions threatens mankind with annihilation; and

WHEREAS: Weapons of mass destruction are inconsistent with our moral and religious principles; and

WHEREAS: The testing of nuclear weapons threatens mankind with disease and early death, and future generations with hereditary defects; and

WHEREAS: The continued production of armaments diverts energy and wealth from present human needs and postpones the rich future now within Man's grasp;

THEREFORE BE IT RESOLVED: That the Unitarian Universalist Association affirms its belief in total universal disarmament under controls and urges, as an initial step, that the United States Government proceed with sincere, conscientious and continuing negotiations for a treaty to effectively ban the development and testing of nuclear weapons.

Africa

WHEREAS: 1960 was the "Year of Africa" in that 17 new states became independent, 14 of which were admitted to the United Nations; and

WHEREAS: In other areas of Africa, notably Algeria, S. W. Africa, the Rhodesias, Mozambique and Angola, Africans are denied self-government and other basic human rights; and

WHEREAS: The newly-independent African states are greatly in need of technical and economic assistance;

THEREFORE BE IT RESOLVED: That the Unitarian Universalist Association urges:

1. That the governments of Canada and the United States tender substantial technical and economic assistance to the newly-independent African nations, to be channeled through the United Nations, and
2. That unrelenting pressure be applied to these governments to press for the political and economic freedom of those areas under colonial rule, and
3. That the newly-freed peoples of Africa, both as individuals and as nations, be accorded esteem and courtesy commensurate with the vital role they are playing in international affairs, and
4. That copies of this resolution be forwarded to the appropriate officials of the United States, Canada, the United Nations, and the newly-formed countries of Africa.

NEW RESOLUTIONS
Aid to Public Education

WHEREAS: Unitarians and Universalists have historically and continuously supported our great public school system, we reaffirm our pride in our public schools and stand staunchly against any public funds through loans or grants being given to parochial or church-related schools as being unconstitutional and in violation of the long-established principle of the separation of church and state, and support the Administration bill for Federal Aid to Education.

(Submitted by Mrs. Mary Blanshard, of the Unitarian Fellowship for Social Justice, Washington, D. C.)

Desegregation

RESOLVED: The Unitarian Universalist Association, in its First Assembly, reaffirming its devotion to the ideal of human liberty and brotherhood, extends its firm and continuous support to its member churches and fellowships in their efforts to express this in the present drive to desegregate our public schools.

(Submitted by Rev. Eugene A. Luening, Memphis, Tennessee)

Cuba

BE IT RESOLVED: That in this troubled period of national self-examination and conflict of thought about future United States policy on Cuba, the Unitarian Universalist Association go on record as being opposed to United States military intervention, direct or indirect, in Cuba, but rather urges that any action that may be deemed necessary with respect to Cuba be sought through the Organization of American States and/or the United Nations.

(Submitted by John M. Hines, Chairman of the Board, Community Church of New York and by Rev. Donald S. Harrington, Minister)

Vote: For—343; Against—70.

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Lynn, Mass., **Richard Drinon** ordained May 7.
Hardwick, Mass., **Charles Gaines** ordained April 23.
Malden, Mass., **Peter Knost** ordained April 16.
Oneonta, N.Y., **S. Hunter Leggitt** ordained May 15.
Palmer, Mass., **Ronald Marcy** ordained May 20.
Saugus, Mass., **Moses Walker** ordained April 30.
J. Donald Johnston called to Niagara Falls, N.Y.
Lewis A. McGee called to Chico, Calif.
Richard H. Huff called to Fitchburg, Mass.
Rexford J. Styzens called to Sioux City, Iowa.
James H. Curtis called to Norfolk, Va.
Erwin A. Gaede called to Ann Arbor Mich.
C. Eugene Askew called to Emerson Unitarian Church, Houston, Tex.
Harry A. Thor called as assistant minister to Montclair, N.J.
Charles S. Stephen called to Lincoln, Neb.
John O. Fisher called to St. Petersburg, Fla.
Edward A. Cahill called to Pittsburgh, Pa.
Ralph E. Kyper called to Rutland, Vt.
Robert F. Leavens died April 21.
Donald R. Stout died April 30.
Curtis W. Reese died June 5.
Herbert M. Gesner died May 23.
Eric A. Ayer died April 8.
Joseph J. Alen, Horace L. Bachelder, Robert Fulghum, and Farley Wheelwright granted ministerial fellowship.

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CONFERENCES

April 21-23—Metropolitan Area Council Liberal Religious Youth, Brooklyn, N.Y.
April 23—Annual meeting of the Metropolitan Conference of Unitarian Churches, Paramus, N.J.
April 23—Annual meeting of the Channing Conference of Unitarian Churches, Norton, Mass.
April 28-30—Spring institute of the Michigan Area Council of Liberal Churches, Chelsea.
May 7—Annual meeting of the South Middlesex Conference of Congregational (Unitarian) and Other Christian Societies, Winchester, Mass.
May 8—Annual meeting of the Northwest Unitarian Universalist Association, Oak Park, Mich.
June 25-28—Fourth annual institute of the Sacred Dance Guild, Jacob's Pillow, Lee, Mass.
September 29—Minnesota Area Religious Education Committee institute, Virginia.

THE INDIVIDUAL

Dr. Philip R. Giles, general superintendent of The Universalist Church of America, was awarded an honorary degree of Doctor of Divinity by St. Lawrence University, Canton, N.Y.
Gobin Stair, art director for Beacon Press, was awarded a certificate of merit by the Chicago Book Clinic for his design, illustrations, and calligraphy in THE MIDDLE PASSAGE, published by the University of Chicago Press. THE CONFLICT OF RELIGIONS IN THE EARLY ROMAN EMPIRE, designed by Mr. Stair for Beacon Press, was chosen for the "Paperbacks USA" exhibit by the American Institute of Graphic Arts.
The Rev. Charles W. Phillips, minister of the Unitarian Society of Wilmington, Del., was awarded an honorary doctorate by Meadville Theological School, Chicago, Ill.
Hobart T. Taylor of Detroit, Mich., was appointed special counsel to the Committee on Equal Employment Practices by President Kennedy.
Mrs. Margaret E. Bruner of New Castle, Ind., a member of the Unitarian Universalist Church of the Larger Fellowship, was cited by Indiana University for the best book of poetry by an Indiana author published in 1960. Her book, THE ROAD LIES ONWARD, was published by the Christopher Publishing House, Boston.

NEW CHURCHES

Unitarian Universalist Church of Little Rock, Ark.
Towson Unitarian Church, Towson, Md.
Atkinson Memorial Congregational Church, Oregon City, Ore.

NEW FELLOWSHIPS

Unitarian-Universalist Fellowship of Dallas, Tex.
Unitarian Fellowship of Key West, Fla.
Unitarian-Universalist Fellowship of Sioux Falls, S.D.
Unitarian Fellowship of Irving, Tex.
Northlake Unitarian Fellowship, Kirkland, Wash.
New River Unitarian Fellowship of Beckley, W. Va.

Massachusetts Committee

The Massachusetts Universalist Committee of Fellowship, meeting April 19, granted renewal of lay license for three years to Harold Stone; granted renewal of ministerial license for one year to Leo Dantona; granted full fellowship to Eino Friberg and John I. Daniel; offered Gale Bascombe in transfer to Vermont; accepted Harold Scott in transfer from the Central Committee; granted a license as an ordained (Congregational) clergyman to Robert Gussner and removed from fellowship for reasons of engrossment in secular employment Brainard Gibbons, Francis Davis, and Harry M. Sherman.

New York Committee

The New York State Fellowship Committee, meeting in April, accepted a letter of transfer for Stanley C. Stall from the Central Fellowship Committee and granted letters of license as ministers looking to ordination to Wilfred Ward and Nancy Wynkoop.

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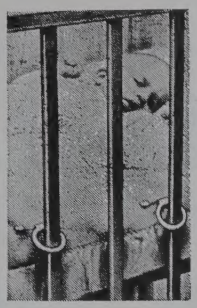

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1. The cover of the folder is 5½ x 8½. The design may be drawn larger, if convenient, but proportionate dimensions must be used.
2. The design may be pictorial or a hand lettered text (original or quotation). Two colors may be used. In addition, the artist may suggest a color for the paper which would fit the design.
3. Deadline for the Christmas folder design is October 1; for the Easter folder design, January 15.
4. The Directors of the Guild will choose the design to be published, and may not themselves make entries. Designs will be judged on their appropriateness to Unitarian and Universalist thought today and on the skill with which the artist expresses the idea.
5. All designs must be clearly marked on the reverse side with the artist's name and address. Mail to the Religious Arts Guild, 25 Beacon St., Boston 8, Mass.

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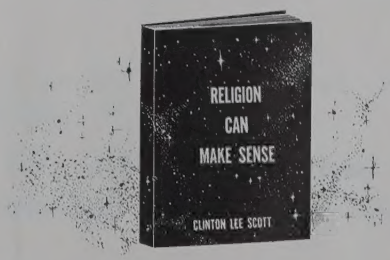

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